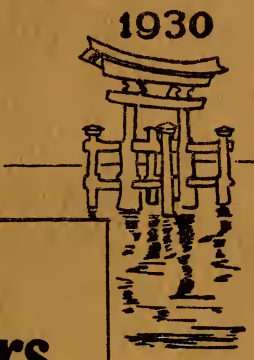

Three Quarters of a Century of Triumph

SEVENTY-FIFTH ANNIVERSARY REPORT

FOREIGN MISSIONARY SOCIETY

UNITED BRETHREN IN CHRIST

1410 U. B. BUILDING DAYTON, OHIO

THREE QUARTERS OF A CENTURY OF TRIUMPH

Seventy-fifth Anniversary Report
and Board Meeting

WESTERVILLE, OHIO
NOVEMBER 11-13
1930

FOREIGN MISSIONARY SOCIETY
UNITED BRETHREN IN CHRIST
1410 U. B. BUILDING, DAYTON, OHIO

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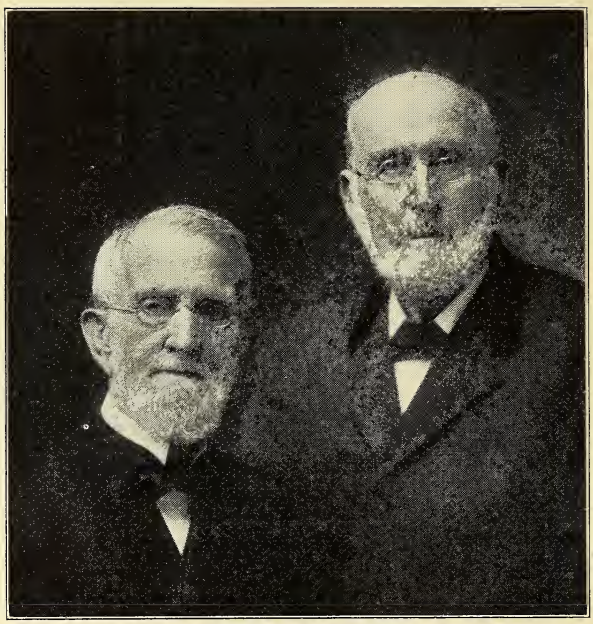

Dr. D. K. Flickinger and Rev. J. W. Shuey
First Missionaries to Africa

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INTRODUCTION

THE year 1930 marks the Seventy-fifth Anniversary of the founding of Foreign Missions, in Sierra Leone, West Africa, under the auspices and protection of the United Brethren Church. It seemed good in the mind of our Foreign Missionary Secretary, Dr. Samuel G. Ziegler, and those associated with him in office, that an event so significant and far reaching in influence should be celebrated with appropriate ceremonies. It seemed fitting also that this celebration should be held in Westerville, Ohio, seat of Otterbein College, where the Foreign Board first met and voted to send out missionaries to West Africa. Since that time, from the graduates of Otterbein College, eighty missionaries have been selected and appointed to foreign lands.

The purpose of this Anniversary was not so much to celebrate the event with red lights and the blare of trumpets, but to perpetuate the spirit and self sacrificing devotion of our church fathers which prompted them to respond to the call, "Go ye into all the world." To live over in our minds and hearts their Christian zeal and fervor; in the hope that we may be challenged anew to undertake still larger things for God.

This Anniversary program was in conjunction with the annual Board meeting, November 11 to 13, 1930. The Women's Missionary Society participated heartily and many of these faithful women were in attendance. Mrs. J. Hal Smith prepared a pageant which was given Wednesday evening by the folks of Westerville. The history of missions in the United Brethren Church was depicted in a most interesting and inspiring manner. The attendance was large and representative from every section of the country. Reminiscences and historical development, as would be expected, occupied a central place in the program. The program however, was not without strong addresses concerning present day problems and future opportunities.

The reports and addresses have been preserved in part or in whole, and distributed to the church at large through this booklet; in the hope that this celebration will have a quickening influence upon the entire membership of the United Brethren Church. The statistics herewith submitted indicate only in a very meagre way the great good that has been accomplished by the many noble missionaries that have labored across a period of three quarters of a century. May God ever continue to raise up other young men and women to perpetuate the great, good work that has been so nobly begun.

A. R. CLIPPINGER, *Bishop.*

PAST TRIUMPHS AND FUTURE POSSIBILITIES

Dear Co-laborers:

I am grateful for the privilege of presenting this twenty-sixth annual report of the Foreign Missionary Society and the seventy-sixth annual report of our foreign missionary enterprise to this body. The first annual meeting of the Home, Frontier and Foreign Missionary Society convened in this city June 1, 1854. It was at that meeting that this memorable resolution was adopted, "Resolved, That we send one or more missionaries to Africa as soon as practicable."

Before that session adjourned, Rev. W. J. Shuey, of Cincinnati, was appointed and a resolution was approved, authorizing the Executive Committee "if necessary in their judgment, to appoint a companion to go with our missionary pioneer to Africa." At the second meeting of the society, which convened at Cincinnati, July 26, 1855, the first annual report stated, "At the last annual meeting of the Board, W. J. Shuey, of Miami Conference, received appointment to go to Africa . . . subsequently D. C. Kumler and D. K. Flickinger, of the same conference, accepted appointment from the Executive Committee, to accompany Brother Shuey. They sailed from New York, for West Africa, in January, had a prosperous voyage, traveled somewhat in the Mendi country and finally located a mission at Mo-Kelli. There appears to be nothing in the world to prevent the establishment of a successful mission . . . but the lack of means and laborers."

The Committee on African Missions said in its report to the Board at the same meeting, "That it is the duty of the United Brethren Church to labor for the redemption of Africa, by making its people acquainted with the Gospel, is with us a settled question." Thus did our forefathers launch this enterprise of faith whose seventy-fifth anniversary we are celebrating at this meeting.

A spirit of reverence possesses us because we recognize that three quarters of a century look down upon our assembly. Glossbrenner and Bright, Shuey and Flickinger, Kumler and Weaver, Gomer and West, with a host of others, are here among us. We are "compassed about with so great a cloud of witnesses" that we feel a sense of the divine in our midst. We also recognize a spirit of anticipation mingled with anxiety, because the last quarter of the century stretches out before us. It represents twenty-five years of untried paths. It represents tasks far beyond human ability to measure or perform. The ripened harvest and our few laborers; the "other sheep" and our limited means form such striking contrasts that we immediately recognize that the task is impossible from the human side. Faith in an infinite and eternal God who "shall not fail nor be discouraged until he has established justice in the earth" sends us forth with the note of triumph in our hearts.

Respect for our Predecessors

One cannot come to a moment like this without a profound sense of obligation to those who preceded him. When our forefathers passed the resolution to send a missionary to Africa, the total church membership numbered less than 50,000. In fact, the church had not yet begun to keep an official record of its members. At the same time the great empire of the West was being opened and thousands of families were migrating into the new territory. In the first annual report sub-

mitted, reference is made to the organization of conferences in Michigan and Missouri in 1854. That same year missionaries in Oregon wrote, "We have more calls than we can possibly respond to. Yes, we could in one month open more preaching places in this valley alone than four men could attend to in any reasonable time." The territories of California and Minnesota were being settled. "Members of our own society," the report further states, "are there already. Others intend ere long to settle there, and they request us to place shepherds over them . . . We regard it as our duty to follow every providential opening, and the call of our brethren there to send them preachers, is, in our opinion, a voice of Providence."

When men confronted by such responsibilities and backed by such a small force of members, strengthen their stakes and lengthen their cords, as did the leaders of "Fifty-five," we can be sure that they are God-led. We would be of all men most ungrateful if we did not stop to pay our tribute of respect to our worthy fathers and mothers. My heart leaps with fresh courage when I think of what they had and what they did. If they could, so can we. And we must. This generation dare not break faith with those who from falling hands gave us the torch. Be ours to hold it high. If we break faith with them, how can they sleep when millions tramp in blindness on to failure and despair?

Worthy fathers and mothers, all honor to you. Today your children light afresh their faith at the altars of the church in commemoration of the seventy-fifth anniversary of your noble deeds.

Our Noble Women

And the women! Although organized work among them was not begun until 1872, they were interested in the promotion of missions from the very beginning. When the call came Mrs. J. K. Billheimer volunteered. Later Mrs. Mary Gomer accompanied her husband to Africa where they gave so many years of splendid service. Finally a permanent organization was effected among the women. It was known as the Women's Missionary Association. They declared in their preamble to the constitution, "Believing that the promulgation of the gospel of Jesus Christ throughout the world depends upon the success of Christian missions and that the responsibility of this success devolves upon all Christians, we therefore do, in obedience to the command of our risen Lord and Savior . . . hereby in the name of the divine Master, and moved, we trust, by the Holy Spirit, organize ourselves into a missionary association."

That association has grown and multiplied its influence until now it is the most effective organization in the Church. More than half the contributions for the promotion of our foreign work comes through the Women's Missionary Association. If it were not for these noble women, who for more than fifty years kept adding strength to strength, the fine work the Church is now carrying on in five mission fields would have been impossible. We repeat what Dr. D. K. Flickinger recommended years ago, "Give the Women's Missionary movement in our Church a favorable recognition and encourage the organization of societies in all the annual conferences."

They are a noble host. They have done well. They are splendid co-laborers. The nine years it has been my privilege to administer the work of the General Society in cooperation with the officers and leaders of the Women's Missionary Association, have been years of mutual understanding. There could be no better cooperation than that which exists between these two societies.

Reviewing Our Achievements

To get a true picture of our achievements it is necessary to look back at conditions as they were when the work was started. Seventy-five years ago little was known of the interior of the Dark Continent, except that it seemed an inexhaustible source of supply for the flourishing slave trade which was carried on in Europe and America. Livingstone was just beginning his exploration of the hinterland to rid the world of that terrible curse. Ancient China resisted the attempts of early missionaries like granite resists the elements of the weather. After many decades it remained almost as impregnable as when Xavier cried out, "Oh! Rock, Rock! when wilt thou open?" Protestant missions had not yet entered Japan. The signboards, prohibiting the entrance of Christian teachers, remained posted at every port of entry. The Philippine Islands were unknown in America and the West Indies were left entirely to the Roman Church.

Seventy-five years ago we had nothing on any foreign field except an opportunity to attempt a big and difficult task with God. Today we have a mission staff on five different fields with missionary residences to house each family comfortably. These residences have a total value of $144,823.00. We have four hospitals and seven dispensaries, which treat annually from sixty to eighty thousand cases. These buildings are worth $46,129.00. There are two presses and one union press. Our investments in these enterprises have a value of $6,150.00. Millions of pages of Christian literature are produced by these presses for the new church. The mission also maintains an elaborate school system of 98 schools with a total enrollment this past year of 4,248. Thousands of children and young people have gotten a new vision of life through these modest places of instruction and training. The school property itself has a valuation of $119,085.00.

I have enumerated some of the tangible things and given their valuation. They are the standards by which men judge success or failure. But they are not the standards by which we get a true estimate of the work our noble army of missionaries has done. To get this we must turn to the church abroad. There are 127 organized congregations with a total membership of 12,417. There are 101 ministers, 52 of whom are ordained. Teachers in schools, assistants in hospitals and other institutions number 174. There are 153 Sunday Schools with an enrollment of 11,927. These younger churches contributed last year a total of $40,123 for pastoral support, church work, and evangelism among their fellowmen.

The most evident fact, however, of the existence of a church is seen in the groups of men and women who know, love, trust, and obey Christ Jesus as their Savior and Lord. Upon them has fallen in large part the responsibility of evangelizing their people. This is a marked change and a marked evidence also of the growing church. We deal now with the national church and not alone with the mission council in matters pertaining to the work and ministry of Christian missions in foreign lands. In the span of a little more than two generations there has been developed a church sufficiently strong and virile to assume responsibility for a large share of the local church work. Let me mention the names of a few of our outstanding leaders: Rev. S. B. Caulker, Rev. Thomas Hallowell, Rev. J. K. Smart, Prof. David Manley and Prof. S. F. Daugherty of Africa; Rev. S. S. Wong and Miss Helen Cheung of China; Rev. K. Yabe, Rev. C. Yasuda and Rev. J. Sadamori of Japan; Rev. J. A. Abellera, Rev. C. P. Lorenzana and Rev. E. C. Sobrepena of the Philippines, and Rev. M. E. Martinez of Porto Rico. We are familiar with these names. Others equally as worthy might be mentioned but time will not permit.

A New Emphasis on Evangelism

The nineteen hundredth anniversary of Pentecost had special significance for foreign missions. It was observed throughout the entire church—the younger churches on the mission fields attaching as much, if not more, significance to it than the older churches at home. This served to arouse and stimulate the new evangelistic fervor which is manifesting itself in every part of the Orient.

At the Foreign Mission Conference last January this theme was adopted for the gathering, "The Foreign Missionary Movement an Essentially Evangelistic Enterprise." At the close of the conference the following resolution was adopted:

"We earnestly urge Mission Boards and Societies to re-emphasize evangelism as the vitalizing spirit permeating and directing all their policies and activities at home and abroad . . . and call upon all our fellow members of the Protestant churches of North America to a more sacrificial obedience to him and to a larger sharing of the risen, living Christ with all mankind . . . and earnestly pray for a fresh and world-wide enduement of power from on high, issuing in a great revival of Christian witnessing throughout the Church Universal."

Personal letters were directed to all our missionaries urging them to make this a special year in soul winning. Reports from the mission fields show how generally this was done. In every instance evangelism was made the primary motive.

Dr. I. E. Caldwell, assisted by Rev. Evaristo Ramirez as song leader, conducted several evangelistic campaigns this year. The results were good but in a few instances funds were not available to follow up the work and make it permanent by helping to provide a church building and native pastor. "This is one of the most serious obstacles to permanency in our rural work," writes Dr. M. R. Drury. He states further, "Evangelism in Porto Rico is yet the primary need of the island. It is now and will continue to be for an indefinite period, the call of the open door."

The door of evangelism is wide open in Africa. The conference at its last session took action and made this resolution a part of its purpose for the present year, "That every church plan a program of evangelism, and conduct special services at least twice during the year, the program to be planned with the thought of definite results." Reports from the pastors indicate that an effort was made to carry out the action. The number of towns and villages reached, the number of services held and the total attendance reported—111,119—is amazing. These African pastors go far and wide in their itinerating, visiting as many as seventy-five or one hundred towns and villages.

Japan is stirred by a far reaching evangelistic campaign, known as, "The Kingdom of God Movement." The movement was born in the mind of a Japanese and is conducted by Japanese leaders. It is bound to affect our mission profoundly. Already our men are actively engaged in carrying it forward in their respective territory.

China, too, reports an evangelistic movement of great potentiality. It had its inception at the National Christian Council meeting in Hangchow in the spring of 1929. A deep seated conviction prevailed that the salvation of China can only be accomplished through a spiritual regeneration in the Church. Prompted by that conviction the Chinese set about to plan a Five-Year Movement with these two objectives: (1) the cultivation of a deeper knowledge, a more intimate fellowship and a more courageous following of Christ; (2) the carrying out of a vigorous evangelistic campaign with the hope of doubling the membership of the Church

in the next five years. The results of this effort will be seen in South China where our mission is located as well as in every other section.

For a number of years now the Filipino Church has been carrying on special evangelistic meetings among both the people of the lowlands and the mountains. The result of their efforts has been the rapid growth of church membership. While this is the youngest of our mission fields, it is more than double that of any other field in membership, largely because of their ardent evangelistic fervor.

The total number of accessions for all the fields this past year has been 1,135, with a net increase of 1,074. Had the church at home done equally as well, we would have had a gain of 36,601.

Missionaries

During the year eleven missionaries returned to the field after a furlough in the States and twelve returned home for furlough. These furloughed missionaries have done and are doing splendid deputation work among the churches. The value of such work in behalf of missions and the benevolences cannot be estimated too highly. To all of them we are deeply indebted for the very fine work they have done in cultivating and inspiring local churches.

Resignations

We regret to announce the resignation of Rev. and Mrs. N. H. Huffman, who gave thirty years of mission work in the West Indies. For the past eight years, Doctor Huffman was superintendent of the cooperative work in Santo Domingo. Their resignation was due to ill health. They will be missed after these many years of service.

Rev. and Mrs. I. E. Caldwell, who have been affiliated with our mission in Porto Rico for twenty-three years, tendered their resignation this summer. Doctor Caldwell has accepted the position of Dean of Men, Polytechnic Institute, San German, Porto Rico, and will occupy the Chair of Old Testament studies in the institution. This is a distinct loss to our mission but not to the Evangelical forces in the Island.

We desire to express to both families our gratitude and the gratitude of the Church for the long and faithful services they rendered the cause in the West Indies.

New Missionaries

Two new missionaries have been appointed during the year, Miss Mabel Beckley of Salem Church, Lebanon, Pennsylvania. She is stationed at Moyamba, and is serving as a member of the staff at the Harford school.

Miss Mabel Silver, M.D., of the Fourth United Brethren Church, Baltimore, Maryland, was appointed missionary to Africa, but her sailing was deferred one year in order to allow her to complete some special work at the Women's Hospital, Baltimore.

Appeals for Other Workers

The past five years we have been placing more and more responsibility on the national leaders. Our experience has proven that it was a good thing. They have borne the new duties with marked effectiveness. Ultimate results were undoubtedly as good as if the work had been carried by missionaries. Yet this shift in leadership in no way reduces the need for more missionaries. Here are a

few appeals which remain unanswered. The first is from the Kwangtung Divisional Council, Church of Christ in China: "We earnestly request the United Brethren mission to appoint a male worker—having in view especially the work and development of an institutional church in connection with Kei Lei Church on Honam."

"We strongly urge the appointment of a physician (either man or woman) for Siu Lam."

"We earnestly request the mission to assign Miss Gladys Ward for full time service to the Church, especially for work among women."

Rev. W. N. Roberts and the mission in the Philippines, urge us again this year to consider the appointment of one more couple for our mountain work. This is an absolute necessity if we are to maintain the standard of our work up there.

In the Japan Mission Council Minutes of July 5, there is a request that a missionary family be sent out *soon* for Chiba district.

These places are important and the calls are urgent but they have been beyond the immediate ability of the Board to supply. The Church should rise up and send out these needed workers at the earliest possible time.

Interdenominational Relationships

We continue to maintain our relationship with other mission Boards in the United States and Canada through the Foreign Missions Conference. For six years your secretary has been a member of the Committee of Reference and Counsel of the Foreign Missions Conference.

We have been affiliated with the Committee of Cooperation in Latin America and have contributed toward its budget. It has been my privilege to serve as a member of the Committee on the West Indies.

Recently an American Section of the Committee for Christian Literature for Africa was organized and a representative from our Board appointed in the person of your secretary. This committee will fill a great need as the work in Africa develops and the demand for literature becomes more pressing. An appropriation of $100 was made toward this work for the year.

Santo Domingo

The unique piece of missionary cooperation begun ten years ago in Santo Domingo continues to function most effectively and harmoniously. September 3, 1930, the Island was visited by a destructive hurricane which swept away ninety percent of the capital city. Our mission property losses were tremendous. An appeal was sent immediately from the New York office to the constituency of the cooperating churches and to others interested in the interdenominational work, with the result that up to the fifth of October, a total of $41,500 had been received. Additional funds have come in since. The calamity opened sources heretofore closed. From them we have been assured gifts which will make possible the completion of our new hospital. The contract for the same was let this spring, but the work was not advanced far enough to suffer any serious damage from the storm.

Our Finances

We must give careful attention to our finances this fall, if we would avoid another alarming deficit. Following the cancelling of our debt in 1925 and 1926,

we adopted the policy of basing our appropriations on our receipts for the previous year. For two years this proved quite satisfactory, because our receipts were sufficiently large to enable us to carry out our program. The industrial depression of the past year, however, has affected our general benevolence receipts and is seriously threatening our present plan of work.

Our receipts for current work for the past six years have been as follows:

	Benevolences	W.M.A.	Specials
1925	$74,845.67	$74,476.13	$11,714.41
1926	69,516.99	75,800.89	10,504.77
1927	70,549.69	77,789.44	14,279.12
1928	70,036.08	78,607.09	12,046.36
1929	66,351.20	77,848.11	17,221.48
1930 (9 months)	42,002.37	56,433.35	12,869.50

It will be seen from this that we have been operating under a falling benevolence budget. Our specials show an increase the past few years but not enough to offset our losses from other sources.

We, therefore, face this unhappy dilemma of either readjusting our program of work and our appropriations, in keeping with our receipts, or of incurring another burdensome debt. I believe the Board ought to follow its policy of basing its appropriations for the new year on the receipts of the past year.

We closed our books last year with a small over-draft of $5,661.41 in our current work. Our budget and appropriations for this year were arranged with the hope of avoiding a repetition, but the last two months have shown a sharp decline and threaten to involve us again.

Funds

The Permanent Fund of the Society amounts to $59,275. The income from this source is used for our foreign appropriation and current work, except where the fund itself specifies the project for which the income shall be used.

Our Annuity agreements (bonds) total $26,774.80. These are invested in mortgages or Building and Loan Associations where the income approximately equals the interest guaranteed the annuitant. In this way the interest of the annuitant is protected as long as he or she may live.

There is a balance of $61,514.34 in the Special Building Fund. The bequests received during the year will be credited to the General Building Fund.

Through the splendid services of Mr. Donald McCreery, our attorney in Colorado, and Dr. W. R. Funk, agent for the Society in the Clark Estate, the Society realized another $5,000. They are sure the estate will more than reimburse the Society for the money it advanced during the litigation.

Each year our receipts include bequests or legacies from those who are deeply interested in the work and want part of their estate to go toward promoting the spread of the Gospel in non-Christian lands. Our pastors and the attorneys in our churches, can assist the various causes and institutions of the Church by suggesting to those who have estates to dispose of, to make bequests in their wills to said causes and institutions. More and better literature on this way of helping these worthy interests must be prepared and circulated among our people.

Publications

During the year various books, periodicals, circulars, and leaflets, were prepared or purchased and sent out to pastors, conventions, institutes, and conference groups. "The Story of The Missionary Dollar," has had a circulation of many thousands. A leaflet entitled "Lands, Buildings, and Equipment List," was circulated among pastors and special donors. There were two issues of "Missionary Catechism for United Brethren." The first edition numbered 10,000 and is entirely sold out. The second edition numbered 5,000. Many of these have already been disposed of also. Other mission study books and periodicals were introduced and sold in our efforts to create a mission-minded Church.

We wish to express our appreciation again to the editors and publisher of our church periodicals for the splendid way they presented the news and needs of the work through their columns. They often took special pains to arrange the matter in the most attractive and appealing way. It is difficult to conceive how the Church would be kept adequately informed if these columns were not open to the Departments.

Home Cultivation

The rapidly expanding world in which we live is making such demands upon the time and energy of the Church that many in it are confused and bewildered with the maze of things. The temporal and ephemeral have usurped the eternal and spiritual. Again there are so many varied and attractive interests bidding for one's time that the ordinary method of presentation no longer makes the appeal it did in years gone by. New methods of approach must be added to the best in use today if we are going to reach and inform the rank and file of our church folk.

A careful study of promotional methods used by other Boards reveals the fact that the best and most successful have been conferences and institutes, with small groups of pastors and laymen which reached down in some cases to the local church. Some of the British societies have had unusual success with this method. It has not been tried out in America with the same thoroughness, partly because of the wide expanse of territory which churches must cover here. If certain sections of the Church could be cultivated in such fashion this year and other sections in like fashion in other years, I am convinced that it would produce a marked change in the attitude of the Church toward missions.

The immediate plans for the promotion of our Seventy-fifth Anniversary period next quarter includes the publication of our annual reports with such other data and information as should be included in a Seventy-fifth Anniversary issue. This will be for study during the month of February and the first week in March. The pageant also will be given wide circulation and congregations are urged to put on the various episodes on succeeding Sundays. A program and order of service will be prepared for use in local churches on Anniversary Sunday, March 8, when the Anniversary Offering will be lifted. In addition to this the Executive Committee recommends that arrangements be made to have the pageant presented in various United Brethren centers during our promotional period next quarter under the direction of someone from the office who can give time and attention to local participants. I am sure that it has a mission and message which the whole church should have.

We have been assured space in our various church periodicals and have already planned for articles and contributions of one kind or another for that period. Many thousands will be reached through the pages of this literature.

The Offering

According to former action the Anniversary Offering will be set aside as a fund to pension retiring missionaries, especially those who are ineligible to the benefits of our present Ministerial Pension. We have one worker on the field who has served there for thirty-eight years; another for thirty-six years. There are others who have been in the service for twenty-five years or more. The date for the offering is Sunday, March 8. During our promotional period it will be stressed with a view of reaching a goal of at least $1,000 for each year of service abroad. If such a sum can be secured the income therefrom will provide for our pension needs for some time to come. A special committee ought to be appointed or the Executive Committee authorized to prepare a Missionary Pension Plan and submit it to the next annual meeting of the Board.

The Future

Africa. Today its entire expanse, except Liberia on the west and Abyssinia on the east is under the control of European powers. These powers have deliberately undertaken the occupation and partition of its vast area in spite of the fact that it was occupied by millions of human beings. This invasion has produced losses which seem almost ruthless in their results. A racial consciousness is developing throughout the continent which is making it more difficult to carry out their original schemes. Can these processes of conquest go on and civilization maintain its soul? Can we preserve the principles of Christ which ought to govern in all relations between black and white if we do not insist upon their practice now while the changes are taking place? We must evangelize Africa, but in evangelizing her we must insist that any oppressive or demoralizing methods or measures used by foreign powers shall be modified and made to conform with the practices and principles of the Christian order.

China. Although China is rent by civil war, plundered by bandits, and harrowed by Communism, yet the nation survives and the work of modernizing the republic of the Far East goes on. Now and again radical elements dominate certain portions of the government or country and threaten everything foreign, especially Christian Missions, but the work does not stop. Interrupted? Of course, but not stopped. Now is the time to help China because China is changing. We must not allow the forces of evil to be more zealous and sacrificial than the forces of righteousness. This is Christianity's opportunity in China. We must improve it.

Japan. The hour is striking in Japan. Never has there been a more auspicious time to support missions in the Island Empire than now. With one of the most intensive, thoughtful, and deeply devout evangelistic campaigns that a new mission church ever put on permeating the whole Christian order in Japan, it is our divine obligation to support it by prayer and means in every possible way. When God moves in such an unusual way upon the hearts of men it is our prerogative and duty to move too.

The Philippines. This is our youngest mission project yet it has more than doubled the membership of any other one of our mission fields. The work here is rapidly becoming our first self-propagating, self-directing, and self-supporting mission project. The Filipinos deserve our fullest cooperation and support in their ambition to become the first truly Christian people in the Orient.

Porto Rico. This small island with its severe economic problem, is destined together with its sister islands to play an important part in the future of North and South America. The group connects the two great continents by its mixture of both. The people are Latin American in origin and temperament. In government and institutions they are modeled after Protestant North America. If this mingling, guided by the Spirit of Christ, can be carried on successfully here it can be on the two continents also. Christian missions in the Islands are having a prominent part in this work. Future possibilities make it an important mission field.

Beyond the immediate mission stations we are now serving, are hundreds of other towns and villages which need to be reached. In Kono alone there are 80,000 people. In the Ifugao and Kalinga divisions of Mountain Province, Philippines, there are more than 100,000. In China the unreached in the communities beyond our present mission stations number more than a million. Chiba District in Japan, for which we are responsible, has 200,000. But there are other sections just as neglected and unreached. Porto Rico, too, has its unevangelized mountain barrios. There seems to be no limit to the people beyond. The next twenty-five years will provide opportunities sufficient to challenge and stir our faith.

The Last Quarter

Our leaders scored well in the first three quarters. They played a good game. They fought valiantly. This meeting announces the beginning of the last quarter. Before it is over we shall all come to realize that one of our big responsibilities is to make the past a success. Our forefathers have pushed the line far out in the enemy's territory. But no matter how far advanced it may be, no score is made until it is carried across. What will we, the men, women, and youth of this generation, do to carry the cause still farther across the field of the enemy until humanity at last reaches the goal and crowns Him King of kings and Lord of lords?

The distance ahead seems immeasurable. The opposition is trained by an experience of conflict with men and women equal to its craftiness. No mediocre endeavor will win. It is a life and death struggle. But it is not more than our Lord gave. It is not more than our forefathers sacrificed. The ground we occupy today, we occupy because somebody's life blood went into the struggle. I refuse, my very soul rebels at the thought of resting secure in what was done without adding my quota of life and blood to the struggle. I never want a succeeding generation to point back and say of this generation, they were small souled men, they lacked courage, they feared their hide. No! rather let it be said they died for the cause, but they made progress. They embodied more of Him than the world could withstand. Their faces were as the face of an angel. And their hearts were hot with a passion of love like the heart of the Galilean.

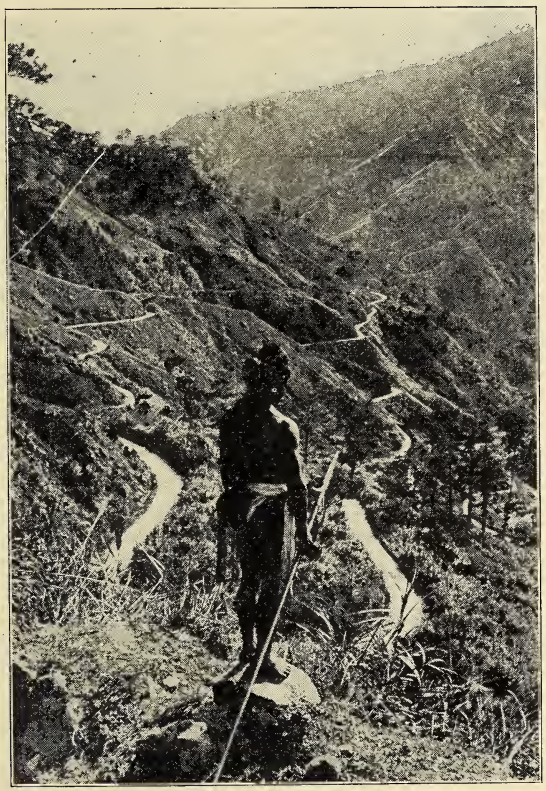
Today we face the beginning of the last quarter of this great century of missions. The signal has been given. "Go ye." We must carry the cross. We must herald the story. We must help to win Africa and China, Japan and the islands of the sea for Him.

He has given us also this word of honor, "Lo, I am with you always," and "Behold, I go before you." He is already in Africa, hungry and unfed. With bleeding feet He walks the war-strewn villages and fields of China waiting for someone to come. By the crowded streets of a jostling Japan He waits. Among the lonely forests in Ifugao and Kalinga He drags His weary way in the hope that someone will come. With the poverty stricken Porto Ricans He sits, looking for

men and women to bear witness of Him. If we would realize the joy of His abiding presence then we must be there too, not perhaps in body, but in spirit. Assured of His fellowship in this forward march of the Church, we plight ourselves anew to Him, and to the task our forefathers handed us, knowing that He who called us "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us," even Jesus Christ our Lord.

Respectfully submitted,

SAMUEL G. ZIEGLER.



The Benguet Trail leading into Mountain Province, Philippine Islands

THE NATIVE CHURCH LOOKING FORWARD

To the Members of the Foreign Mission Board, United Brethren in Christ, Greetings:

Rev. J. F. Musselman

In the winter of 1855, the Church of the United Brethren in Christ sent forth its first ambassadors to foreign lands. The Church was small in numbers, but the faith of a few of the leaders of the Church was great. The report returned was of such a nature that it gripped the hearts of many, and Foreign Missions became a fact in our church.

Much could be said about those early years when the workers were few in number and when they were invalided home because of an unfriendly climate. There were many interruptions—years when there were no missionaries on the field to look after the interests of the church. Years when the indifference of the people they had come to help was a barrier to the progress or onward march of the Church. But there dawned a day when, by God's help, conditions were changed and the work took on signs of permanency.

The raid of 1898 cut everything down and many redeemed sons and daughters of Africa joined the ranks of the noble army of martyrs. The Gospel that saved them held them true to its lofty ideals and sustained them as they marched to their death with the Christian assurance that He who had begun a good work in them was able to bring it to completion.

Many who escaped with their lives found their way to different parts of the country and never returned. Thus the early church in Sierra Leone was scattered, and the church at home made sad. Grave doubts took possession of many as to whether the work should be continued. Thank God the bitter sorrow could not turn God's people aside and, in less than a year, plans were on foot to return to Sierra Leone and again take up the struggle against sin and darkness.

For thirty years since then there has been an earnestness manifested that has scarcely a parallel in the missionary annals of the Church. During this latter period the church has sent ninety-two of its best young people in answer to the challenge from the field. Many suffered from the effects of the climate and acting upon expert medical advice, returned to the homeland; others returned home for family reasons. But all contributed their quota to the work of the church in Sierra Leone.

In presenting a report of the work, our first note must be one of praise and thanksgiving to our Father for the many evidences of His continued guidance in our work in spite of the chequered experiences which have marked the period under review.

Definite plans were laid at the last annual meeting to forge ahead and, in spite of depressing financial conditions, the conference accepted a program to advance on all lines. Just how well we are measuring up to our possibilities and what gains we are making, will be evident at the end of the year.

Economic Situation

The present economic situation is most depressing and retrenchment is the order of the day in various governmental departments, trading firms, and some missions. Many men are out of employment, and produce which formed the major part of our export has little or no sale in Europe. The result is that there is a limited amount of currency in circulation and a host of people are eking out a bare existence.

In the midst of this chaotic condition, we are trying to steady our people and to encourage them to undertake great things for God, to hold on to His faithfulness, and to rediscover those few and simple things by which alone Christian souls and Christian churches live. God is not unwilling to bless us, but He will not permit us any unworthy form of success. The doors of opportunity are open to the Sierra Leone church and we are anxious she should not fail in this day of grace. That noble effort has been made can be seen by the contribution of $11,240.50 by the native church, towards its support; and in addition, $6,521.25 was contributed for education and an additional $4,056.00 toward the maintenance of the medical work. The Academy workshops reported an income of $6,693.59. The total amount contributed for all purposes during 1929 was $28,511.34. We wish it might be more, and look forward to the time when the native church will meet the obligations in full. There is a fine spirit of cooperation and the ministers recognize how they can attain to full self-support and are trying by helpful teaching and preaching to bring their people into full realization of what it will mean to their community and to Sierra Leone if the native church honors the Lord by combining courage and consecration. We have the promise that the windows of heaven will be opened in blessing when the tithes are brought into the Lord's storehouse, and know that church fidelity will soon be followed by spiritual blessing.

Following our seventy-fifth anniversary, we feel that we are opening a new chapter in our Sierra Leone mission. We feel that the courage and zeal of United Brethren in Africa should be more equal to the desire of our churches in America, for the progress of the work. We are sure we shall not be disappointed, and it will be pleasing to our Lord and Master to see African and American souls striving together for the salvation of the unevangelized in the hinterland of Sierra Leone.

We also have plans on foot whereby the native District Leaders will have larger responsibility in the administration of the churches and schools on their circuits. Our desire is not to ruthlessly thrust hardship upon the native pastors before they grasp the true situation, but, by careful guidance, to bring them to a realization of the exalted privilege that awaits them of leading their people into larger and fuller fellowship with the Lord.

Our most difficult work seems to be to get people to realize spiritual values and individual obligations and responsibilities. It is not unusual to get people to accept a program of advance while enthusiasm runs high, at an Annual Conference or at a District meeting; but the follow-up work of putting the theory one has learned into actual practice in every day life, is the big job that confronts the native leadership of the conference.

The Native Church Looking Forward

The call to service comes to the individual who is in direct and proper relationship with Christ. We are in a world where the Master's work needs to be done, and it cannot be done satisfactorily by a few small groups. The command is not

to a few, but to the Church of Christ. It is said of Christ that "When he saw the multitude scattered as sheep having no shepherd, he was moved with compassion." Our aim is to have the native church so enthused with the evangelistic note to the end that both ministers and laymen may learn to do the work of evangelists.

We are now operating at 57 stations, have 34 organized churches, 25 native ministers, 52 in training for the ministry, 112 teachers who assist in conducting service at 2,147 different centers within the bounds of our conference. During the year 1929, 111,119 souls heard the preaching of the Word through United Brethren Mission agencies. We are not satisfied, and are striving for that form of

The African Conference—1930

voluntary service that will enlist the entire church and so enthuse its members that, as they go forth in glad, willing service, there will be a hearty contagion and people will know that the form of service which brings the greatest happiness consists in doing good to others. Our aim is to so keep the evangelistic note before the people that our membership will be doubled every two years. The Spirit of God is moving upon the hearts of men all over the Sierra Leone field and we want our people to stand where they can do effective work in gathering the fruit.

Education Program

Our program of education has been revised from time to time to cooperate with other societies and with the government. We have always stood ready to cooperate in any movement that would tend to unify and simplify our school work and at the same time remain Christian. Frequent changes in the Education Department of the government have meant frequent changes of plans and programs.

Two years ago the Director of Education brought forward a plan that was thought by some to be adequate to meet the needs and that it would solve many

problems for years to come. This plan included a central training school where all teachers for the Protectorate schools were to be trained, as well as clerks and artisans. The school was declared open in September, 1929, and was closed in April, 1930, the plan and program being set aside indefinitely.

At a meeting of the Education Committee in August, the 1924 Education Code was revised and passed to the Legislative Council for adoption, with the understanding that the Code and its rules would be considered temporary until such time when the Director of Education would present a new Code and a new program. We are now carrying on under former rules and regulations similar to those in force for the past five years.

The whole educational work is on a broad basis and our one aim in every department is to prepare the boys and girls for service such as will be effective among their people. In our Boarding Schools every child is supposed to assist in the work. The boys are taught best methods of farming and gardening. Some in the higher standard are taught carpentry. The girls are taught home crafts and how to manage a home, their instruction including cooking, sewing, laundry work, etc. Every subject included in the curriculum is there to help prepare the pupil to be first a Christian and next a good citizen.

I fear I will consume too much space if I begin to write of the standing of Harford School. Our missionaries are rather too modest in their statements of this institution. There are at present 135 girls enrolled and the staff consists of seven native teachers besides the three missionaries. The girls consume three hundred bushels of rice in a year besides quantities of fish and beef. They do all their work in the kitchen, dining room, laundry, dormitories, make all their clothing, attend school five hours a day for five days a week, and have time to play. This institution pays all its running expenses, salaries of the native teachers, and insurance on the building. It is self-supporting in that it pays everything except the missionaries' salaries.

A splendid spirit prevails in all the departments at Albert Academy. We prize the Academy because of the facilities for development in the workshops as well as for the spiritual atmosphere of the class rooms. The record of the institution for the past year is most commendable.

There were 1,015 articles of furniture made in the wood shop, 136,335 cards, leaflets, posters, and 267,855 pages of literature printed in the print shop.

There is a movement on foot at the present time to establish a union normal training college in the Protectorate. This movement is sponsored by the United Christian Council. Each of the four leading missionary organizations is to share equally in the cost. The college is to be located in the Mendi country, within the bounds of the English Wesleyan Methodist area. Plans as to buildings, etc., have not been formulated.

Blessings Through Hospitals and Dispensaries

If our missionaries who are engaged in educational work are modest, those from the medical department are even more so. If all the work done through the dispensaries and hospitals would be tabulated, this would make a book each year.

In the labors at the medical stations the Spirit has blessed the work of preaching the Gospel as well as of giving medicine to the patients. 537 services were held in connection with the dispensary work with an attendance of 12,432. During the year 25,250 patients applied for examination and treatment and 222 operations were performed. I have known times when a nurse with our native helpers had

more than a hundred patients in a day. Medical and surgical clinics cannot be considered separately because every patient wishes to be first on the list to receive attention. Lepers come with the others and why not—are they not all going to the dispensary to be treated? Truly our dispensaries have proved a blessing to untold numbers in Sierra Leone.

Conclusion

It is not necessary for me to add that our hearty thanks accompany this report. You sent us forth, we are trying by God's help to carry forward the work of the Church. Our efforts may be weak at times, and the response on the part of our people inadequate to your expectations; but the past is history. We look forward to the next decade with hope and confidence—hope that the home church will continue to stand back of us and we have no reason to believe she will not; confidence that the native church will arise in her strength and be true to the call of God in sending the Gospel to the uttermost parts of Sierra Leone.

We believe a great harvest is ripening and that the fruit will be gathered to the glory of our Lord. Only as each missionary and native worker, each institution, and each church shall put Christ first in life and work, shall the deeper currents of spiritual life be realized and the thirty, sixty or a hundred fold fruitage be harvested.

Recommendations

1. That the missionaries now on furlough in America be returned to the field at the expiration of their furlough period.

2. That Albert Academy should have immediate attention relative to the principalship in case Mr. Schutz is not to remain there after June, 1931.

3. We are disappointed in not having missionary supervision in the Shenge district during the year and, therefore, renew our plea for a missionary whose work will be that of supervision with headquarters at Shenge, where the mission house is in waiting.

4. Examination of the school building at Shenge, including the dormitories, showed them to be in need of immediate repairs. This work is in progress at the present time. Fifteen hundred dollars is urgently needed to defray the expenses.

5. Specials that are urgently needed and should be on hand at once:
   1. Rebuilding Rotifunk Boys' Home, $2,400.00.
   2. Repairing Taiama Church, $240.00.
   3. Building Boys' Home, Taiama, $960.00.
   4. To furnish doctor's residence, Jiama, $360.00.
   5. Hospital building at Taiama; estimate not made.

6. We sincerely beg that no reduction be made on our general budget which represents our minimum needs.

We thank you most heartily for what you as a Church have done for Africa, and for what you will continue to do while the indigenous church is making provision to take on more responsibility.

We, the missionaries, pledge ourselves more fully than ever in carrying forward the program of the church.

Yours faithfully,

J. F. Musselman

REPORT OF COMMITTEE ON AFRICA

After due organization and consideration of the work in Africa, the committee submits the following report:

I. We heartily commend the church in Africa for the heroic struggle it is making in face of economic depression, manifested in its contributions and in the successes of the past year, in its forward look and the emphasis upon evangelism. The church at home is struggling against the same world wide economic stringency, but is determined in spite of the difficulties to go forward. We are glad for the same spirit in the church in Africa and that thus through His power and might we may go forward together victoriously.

II. We appreciate the education program of the mission in Africa and recommend:

1. That just as soon as funds can be made available the facilities of the Harford School at Moyamba be enlarged and the staff increased.

2. That we realize the value of the proposed union normal training school; that we look with favor upon the plan, and advise the mission in Africa to keep in touch with and promote the project.

III. We recommend that our Board study carefully the stipulation set forth by the Sierra Leone Government to missions for medical services and get an official interpretation of government grants to be sure that funds are spent in harmony with same.

IV. In regard to the recommendations on page 24 of the African report, we recommend:

1. That No. 1 be adopted:

"That the missionaries now on furlough in America be returned to the field at the expiration of their furlough period."

2. That No. 2 be referred to the Executive Committee:

"That Albert Academy should have immediate attention relative to the principalship in case Mr. Schutz is not to remain there after June, 1931."

3. That in regard to No. 3 because of the financial stringency a missionary to Shenge cannot be sent at the present time:

"We are disappointed in not having missionary supervision in the Shenge District during the year and, therefore, renew our plea for a missionary whose work will be that of supervision with headquarters at Shenge, where the mission house is in waiting."

4. That the Executive Committee be instructed to provide funds as soon as possible for the necessary repairs at Shenge:

"Examination of the school building at Shenge, including the dormitories, showed them to be in need of immediate repairs. This work is in progress at the present time. Fifteen hundred dollars is urgently needed to defray the expenses."

5. That of the specials urgently needed the first four be granted as soon as funds can be made available; and that action regarding the hospital building at Taiama be postponed for one year:

"Specials that are urgently needed and should be on hand at once:

1. Rebuilding Rotifunk Boys' Home, $2,400.
2. Repairing Taiama Church, $240.
3. Building Boys' Home, Taiama, $960.
4. To furnish doctor's residence at Jiama, $360.
5. Hospital Building at Taiama; estimate not made.
6. That recommendation No. 6 be referred to the Appropriation Committee:

"We sincerely beg that no reduction be made on our general budget which represents our minimum needs."

V. Experience has proven that the three year term in Africa with one year furlough in America, is best for the continuity of the work and the conservation of our limited funds; nevertheless desiring to conserve the health of our missionaries, we wish to reemphasize the importance of regular vacation periods and insist that missionaries observe the same. We also wish to reemphasize the action formerly taken that if medical authorities and the mission believe the health of any missionary would be jeopardized by the length of the term, the missionary should return home before the expiration of the term without censure.

VI. We approve and recommend the adoption of the report of the Committee on Foreign Students governing the coming of the students from any of our mission fields to our country, expecting to earn at least part of their expenses by speaking in our churches.

VII. That we present to the Board for action the World Friendship Project for Students of United Brethren Schools.

Respectfully submitted,

A. B. Statton, *Bishop*
Maud E. Hoyle
E. I. Conner
G. T. Rosselot
S. C. Caldwell
Alice E. Bell, *Secretary*
Committee.

CHRISTIANITY MAKES PROGRESS IN CHINA

Rev. C. W. Shoop

At this time, when our United Brethren Foreign Missionary enterprise is celebrating its "Diamond Jubilee," our China Mission work is just getting ready to enter upon its forty-second year. And since this anniversary occasion has put us all into a reminiscent mood, it will be permissible to ascend the current of our China Mission history past the year 1889 when our denominational work was born in the city of Canton, back to the uppermost and remotest sources which can be shown in any measure or manner to have influenced our work in this year of grace, 1930.

Let it be freely admitted at the outset, that there is much in the present China missionary situation that *looks like* failure. But at the same time let us also be challenged by the certain conviction that the Christian movement in China is succeeding better in 1930, than in any previous year! Let us understand that the confusion in China, as in many other parts of the world today, is not at all a sign of failure, but an indication of God's creative work as he seeks to change an old world order into a new. It will be impossible to survey adequately, here, the history of Christianity in China in such a way as to prove that the present stage in its development, in spite of all its many and serious handicaps, marks a long advance over the days of the greatest success of the "Foreign Missionary Enterprise." In the eyes of the multitudes that thronged Him, Jesus was doubtless much more of a "success" when he was feeding the crowd with loaves and fishes than when he was hanging upon the cross. Yet it is not difficult for some of us today to see that even when He called out "My God, My God, Why hast thou forsaken me?"—that even then He was making progress, and was more truly the Savior of men than ever before. So today in the Christian movement in China, the significance of the Cross of Christ looms up in a way that makes faith in God more vital perhaps than during the days of easier missionary success.

Historical Background

The very beginnings of the Christian missionary movement in China carry us back to the seventh century of the Christian era when the Nestorians worked with great success for a while among the Chinese people. The Chinese were neither anti-foreign nor anti-Christian at this time and for many centuries following, it seems, and foreigners in China were practically on the same footing as Chinese subjects and were given fullest protection. It should be remembered also that during this early period Chinese civilization, culture, laws, etc., were as "up-to-date" as were the corresponding institutions of Europe. In fact, China was more advanced at that time than was Europe. It was after Columbus discovered America that the rest of the world forged ahead of China.

Near the close of the sixteenth century the Roman Catholic Order of Jesuits began work in China, and some time later the Dominican Order came also. These

two Roman Catholic societies differed in opinion and policy on such subjects as the proper name for God in Chinese, the correct missionary attitude toward Chinese ancestor-worship, etc. The dispute became bitter and involved finally the Chinese Emperor, who was on the side of the Jesuits, and the Pope at Rome, who sided with the Dominicans. The up-shot was that a later Emperor finally asserted his sovereignty by denouncing Christianity and banishing the missionaries early in the eighteenth century. The long dispute brought Christianity in China somewhat into disrepute, and helped to turn the Chinese against it long before the modern Protestant Missionary Movement began with Robert Morrison in 1807. When the latter arrived at Canton that year, Christianity was still outlawed in China and its preaching illegal, while the profession of Christianity by a Chinese was punishable by death.

But there were further reasons that led China to change her attitude from a hospitable country, glad to welcome the missionary and trader from foreign lands, into that of intolerance and exclusiveness. After Columbus, Magellan, and other explorers and discoverers had shown how rich and how accessible to Europe every other portion of the earth was, European adventurers, led by the Portuguese and the Spaniards, took advantage of the opportunities thus afforded to exploit newly discovered countries and peoples. The Portuguese came to Canton in 1516 and the Spaniards arrived in 1575. It was not long until the Chinese discovered these "western barbarians" to be very rude guests. The fears and the suspicions of the Chinese people were also being aroused by the conquests which these foreigners were making in the East Indies, India, the Malay Peninsula, and elsewhere. And when finally, in the Philippine Islands, the Spanish conquerors of those islands, fearful lest all the trade should fall into the hands of the Chinese merchants and that Spain might lose control even of the Islands themselves, instituted a barbarous massacre in which about 20,000 Chinese lost their lives, China thought it was time to close her doors tight against all foreigners.

However, *one* door was left *partly* open. Foreign traders were permitted to carry on commerce at Canton, in South China. They might not, however, bring their wives and families, nor were they permitted to reside wherever they might choose or move about among the Chinese people at will. Every foreigner in Canton was obliged to live in one of the thirteen "factories"—as their business houses were called—and to carry on his business intercourse with the outside world through a Chinese middleman only. Once a week these foreign business men were permitted to come out of their seclusion and to walk about in the flower gardens of Canton—but always under the oversight of a Chinese guard. These early foreign traders in Canton were prisoners, virtually, and the method of carrying on business was far from satisfactory.

When the English first arrived in Canton in 1635, they accepted conditions as they found them, but by 1792 we find a British embassy at Peking, attempting to get the Chinese Emperor's permission to establish a permanent British Ministry in the Chinese capital. This Mission, like the later Mission of 1816, failed to achieve the desired results. England found numerous points of dissatisfaction with Chinese policy, and insisted on a revision of that policy. China, self-confident and ignorant of England's real power, was overbearing in expressions of contempt of the latter's peaceful advances. War followed, 1839-1842. By the treaty of Nanking, signed August 29, 1842, China discovered that England had successfully blown open with her superior guns, five "doors" into China, namely, Canton, Amoy, Foochow, Ningpo, and Shanghai, besides taking from China the island

of Hong Kong. The date of the Nanking treaty, perhaps more accurately than any other date that might be named in China's four thousand years of authentic history, marks the beginning of the end of conservative, isolated, static China. For on this date, much against her will, China was forced to admit the foreigner with all his strange customs which were bound in time to undermine the time-honored and rigid Chinese culture and to cause it to fall, never to rise again except as vitalized and modified by the newer elements entering from without.

Missionary Background

When Robert Morrison, the pioneer of Protestant Christian Missions, arrived at Canton in 1807, China, as we have seen, was inhospitable toward foreigners and intolerant toward Christianity. Except for preliminary work of language study and some literary work, Canton was impossible as a field for real missionary work, and Morrison made and baptized his first Chinese convert at Macao, a Portuguese settlement, seven years after arrival at Canton. When Morrison and his colleague, Peter Milne, sought a place to establish a school for educating Chinese in the elements of Christianity and Western culture, as well as for educating Europeans in the elements of Chinese culture, they located the school not in Chinese territory but at Malacca. Here it remained until 1843 when it was moved to the then recently acquired island of Hong Kong, and made into a theological seminary.

When the American Board of Commissioners for Foreign Missions sent their first missionaries to China in 1830—just a century ago—they also found it impossible to do active missionary work in Canton, except language and literary work. The American Presbyterian Board opened its first work for Chinese at Singapore in 1838. The American Episcopal Board began its China missionary effort in Batavia in 1835, transferred it to Macao, and in 1844 transplanted it upon Chinese territory near Amoy. The point which such facts as these are meant to emphasize is that all the missionary societies from the time of Morrison's going to Canton in 1807 to the Treaty of Nanking in 1842, began their work for China not *in* China, but *outside* of China, waiting until after the first war between England and China had opened the five treaty-ports already named, and after the Nanking Treaty had guaranteed a measure of protection to foreigners and made missionary effort possible, to locate missions in Chinese territory.

It is very difficult to put ourselves, imaginatively, into the place of these great missionary pioneers to China. Morrison, Milne, Bridgman, Abeel, S. Wells Williams, Dr. Peter Parker, and others were all great men of heroic mould, sterling Christian character and superb consecration. In fact, no modern missionary, knowing the facts of their lives and the conditions under which these men lived their lives, would venture to suggest that they acted with indiscretion at any point. And it is only because

"Time Makes Ancient Good Uncouth"

that the missionary in China today is called upon to explain why these great and good men were willing to rest the cause of Christ in China in those early, trying days on "the unequal treaties" and on "the gunboat policy," both of which are anathema to the Chinese Nationalist of 1930. For, in these later days, when your young Chinese student studies Political or Historical Science in American universities, he becomes aware of the fact that these early Protestant missionaries to China were the only foreigners there in 1842, 1844, 1858, 1860, and so on, when the "unequal treaties" were signed, who were sufficiently grounded in Chinese language

and usages to enable them to put a treaty with China into acceptable literary form. One of our best American authorities on the subject reminds us that the provision for churches and hospitals made in the first American treaty with China in 1844 at Macao, "recalls the fact that Mr. Caleb Cushing, the American Commissioner, was entirely in the hands of missionaries who were his only interpreters."

Reasonable and altogether justifiable as it must have been nearly a century ago, that Christian missionaries should approve of the forcing of China's closed door, and that they should take a leading hand in shaping the treaties whereby China gave her unwilling consent to that which she was not strong enough to prevent, and that they should rejoice in this work of their hands as a lawful expression of the Christian spirit and as a legitimate method of its promotion, we of the present generation need to make it clear beyond the peradventure of a doubt that in the intervening years God has revealed to us the inadequacy of the moral foundations which seemed once to support the theory that the Gospel can be acceptably preached to a non-Christian by force. Unless missionaries and those who believe in missions can succeed in convincing the Chinese people that *from now on* the Good News must—*and will*—make its appeal to them in its own right, unsupported by carnal weapons, their message will continue to fall upon deaf ears.

When our United Brethren work was opened in Canton in 1889, the Chinese had not yet forgotten the wars and the thousands of petty pin-pricks which marked their intercourse with foreign nations since 1839—just half a century earlier—when the first war with England began. Since the city of Canton, as we have seen, was for several centuries the only place in China where foreigners might trade or reside, this city was probably for this very reason more conscious of anti-foreignism than any other place in China. Also, here, around and in Canton, the wars with foreign powers had first centered and Canton had experienced several humiliations. At any rate, missionary work progressed slowly for many years in Canton. Although it was the first of the Chinese cities to be occupied, Foochow, Amoy, and Shanghai forged well ahead of Canton in number of church members by 1907, the year of the Centenary Conference held at Shanghai. The superintendent of our United Brethren Mission reported to this Conference that "The people around Canton have always been bitterly anti-foreign" and indicates that it had always, up to that time, been difficult to secure an opening in any of the outlying towns. Doctor Bigler was mobbed in the streets of Honam while attending a patient found ill on the street; and while not personally mobbed himself, Mr. Ward quelled a riot in Siu Lam on one occasion when the life of another missionary guest was in imminent danger.

It has long been an open secret that the usurping Manchus, who came into power in China near the middle of the seventeenth century, becoming more and more corrupt and correspondingly weaker as time went on, used every opportunity to shift the blame for China's woes off themselves and upon the foreigners living in China, and on their respective countries. This policy of the Manchus had much to do with anti-foreignism in China. But finally an increasing number of Chinese people began to discern that these Manchus were themselves largely to blame for China's increasing sorrows and humiliations, and as early as 1885 we find the young patriot Sun Yat Sen, organizing a society for the express purpose of deposing the Manchus and setting up in their stead a new Chinese house to govern the country. It was not until 1911 and 1912, however, that the movement had grown sufficiently to make successful revolution possible, and in the meanwhile China

had lost out in its war with Japan, and the Boxer outbreak had helped to make the Manchus still more unpopular.

The sympathies of Americans generally and of the American missionaries in particular, were on the side of Sun Yat Sen, who himself had been a student in a Mission school in his younger days, and who had embraced Christianity. From 1912 to 1922, Christianity was very popular in China and perhaps nowhere more so than in Canton, the source of revolution and the home of the "Father of the Chinese Revolution"—Dr. Sun Yat Sen. The former hostilities and antipathies toward foreigners had disappeared here, and foreign ways and ideas were eagerly adopted. Many of the Chinese official class from this time on were actually or nominally Christian, and in a national election crises in 1913, President Yuan Shai-kai, although not himself a Christian, issued a call to the Christian church for prayer. It was a period of great expectancy and optimism on the part of Christian people, and the various denominational Boards of Foreign Missions planned to enlarge their China program extensively. The number of foreign missionaries in China nearly doubled between 1912 and 1922.

But alas, for China as for the rest of the world, in 1914 the Christian nations went to war with each other, and invited China to join, promising her that certain wrongs done her by a "Christian" nation would be righted at the close of the war if the Allies were successful! China went into the war on the side of the Allies, but when the peace treaty was signed at Versailles, her delegates refused to sign it because the promise that had been made and not kept led them to think differently. Instead of signing on the dotted line, these Chinese delegates sent a telegram to Peking, telling their people what had taken place. The Chinese students organized in protest, principally against the country that had blocked the way to satisfactory adjustment of the Shantung situation, but partly also against the so-called Christian Powers who, they felt, had betrayed China. The first great wave of the spirit of Nationalism was rolling over young China.

About this same time the Bolshevist revolution had carried the day in Russia; and Sun Yat Sen, at this time struggling to establish a constitutional government in Canton and to secure recognition from America, England, and Germany, had failed in his quest so far. He now turned to Soviet Russia for counsel and sympathy, and a few years later accepted Russian assistance, thereby exposing China to the "Red menace"—a danger that continues to threaten serious consequences to China even today. In 1922 an anti-Christian Society was organized by the students of China. The Chinese Order of Communists had been started a few years previously. These various organizations, dovetailing into each other, and encouraged by Russian propagandists, made a nation-wide drive against everything that could be made to appear to be an interest dear to those Powers which, unlike Russia, had not definitely agreed to abolish their "unequal" treaties with China.

In the spring and early summer of 1925, when the Chinese revolution became serious, there were approximately 8,000 missionaries in China; but by the end of 1927 about 5,000 of these were either temporarily or permanently removed from the scene of their labors either to some convenient place to wait the reopening of opportunity for service, or to their homelands where many took up permanent work. Some of this latter class have more recently returned to their work in China, and still others of them may do so later, but for some time perhaps the full quota of missionaries, as the number stood at the close of the year 1924, will not be restored. In the case of the United Brethren Mission, our present staff would have to be

practically doubled to restore our forces to the status of the year 1924. In the meantime it should be borne in mind that the changes which have taken place in China do not constitute the whole reason for the decrease in the number of missionaries in this country. Nor is it to be assumed that the Chinese people as a whole are unfriendly to missionaries and that for this reason the number has greatly decreased. There is not a missionary of the United Brethren Mission in America at this time who would not receive a most cordial welcome from the Chinese, were he or she to return this year. But there arises the question, "Where are the funds to come from to support a new missionary, or to return a former mission-

Leaders of the National Church in China. Dr. T. Kagawa of Japan in center front row

ary?" Two years ago the Church of Christ in China and the Mission both sent a call to the home church for a doctor for one of our hospitals. That call has not yet been answered.

China, 1930

What of the present in China? It does not look particularly encouraging. That is just a straightforward, honest statement, based upon what one may observe on the surface of things. The country is in a state of revolution. Latest advices indicate that the radical element is gaining influence in the Government, and that as a consequence increasingly drastic restrictions are being imposed upon Christian education and propaganda. The people are constantly becoming more and more impoverished, and famine is stalking through portions of the land, claiming millions of victims. Banditry and piracy are quite common and the outcomes are often tragic. Missionaries have been captured and held for ransom, as Chinese are captured and held. Yes, the picture is dark enough, but it could be filled in with dark details so that the whole would be *black*—and that would be a misrepresentation. Not any large percentage of the Chinese people are engaged in war and banditry, but the large majority of them are honest, industrious folk, who would welcome the kind of leadership that would deliver them from all the dangers which beset them in this evil generation, even as the good people of some of our great American communities are praying to be delivered from their own racketeers. There will be still about 400,000,000 Chinese, even after the famine has taken its toll. Among these are millions of boys and girls who will be living in the same

world neighborhood with our American boys and girls and will constitute a very important part of their environment. What sort of men and women are the present generation of Chinese boys and girls going to be? Suppose they should whole-heartedly accept the atheistic creed of the Communist propagandist who often shames the Christian propagandist with a self-sacrificing devotion that occasionally leads to martyrdom!

There are about half a million Protestants in China. These have set themselves to the task of winning another half million in five years. And then, after success has crowned this effort, there still remains the greater undertaking of making the spirit of Jesus dominant not only throughout China, but throughout the world. And this can only be achieved by the common, coordinated effort of Christian people the world over. China will not be able to lift itself to the level of the abundant life which Jesus spoke of without the continued help of western Christendom. And in turn China will help the "Christian world" to reinterpret the meaning of Jesus for our international relationships. In fact, the anti-Christian movement in China, like the even more drastic movement toward atheism, materialism, and secularism in Russia, has served to raise the question whether our western interpretation of Christianity has been sufficiently ethical at those points where our relations to weaker nations have been involved. Had the spirit of Jesus been more conspicuous in all these relationships, Christianity probably would not be facing today the challenge that it is facing in Russia, India, China.

Shall we accept the challenge of China? It is, let us remember, a challenge somewhat different from that which it presented to Robert Morrison and to Francis Xavier before him. In those earlier days China challenged Christianity in the name and in the strength of an old conservatism which the latter succeeded in breaking down finally. But today China challenges Christianity on the basis of a new knowledge. The Chinese say they have discovered, particularly since 1914, what they regard as a fatal weakness in the Christianity of the so called Christian nations in their relations to each other and to China. And yet many of these people see very clearly the distinction between our conventional Christian conceptions and institutions, and the spirit, attitude, and character of Jesus himself. And we can meet successfully this new challenge which China is presenting to our missionary propaganda today, only as we make an earnest effort to discover the implications in the Gospel of Christ, and the significance of Jesus himself, in relation to the great problems of our world today, and then seek to apply ourselves anew to the task to which the first disciples of Jesus dedicated themselves, and *bear witness to Him* at all costs. If our homage to Pentecost in this anniversary year is to mean much, it must mean at least that—a re-discovery of Jesus and a fearless witness of our conviction in the reality and finality of his moral and spiritual authority in any Christian order—that deserves men's loyalty.

Christianity in China will not fail unless Christianity in all the world fails. As indicated at the beginning of these paragraphs, the Christian movement in China is more nearly an assured success today than ever before. What had been almost exclusively an enterprise carried forward by the missionaries and their home churches to Christianize China, is now rapidly becoming an indigenous Christian movement to which some of the finest minds and spirits in China are consecrating their talent and energies. While the anti-Christian forces are well organized and presenting formidable opposition, and while the nominal church membership has fallen off during the recent years of persecution, yet the Church of Christ has grown in grace and in the knowledge of her true Lord and Savior,

Jesus Christ. The five-year evangelistic campaign for a doubled church membership is a movement conceived and directed by Chinese leadership. Our own Church of Christ in China, composed of what were originally seventeen different denominations, in spite of the difficult situation in which the Christian people are involved, has come up in its offerings from $516 in 1927 through $1,147 in 1928, to $2,000 in 1929. In South China where our United Brethren work is located, in an area covered by two hundred churches, out of $50,000 budgeted for strictly church work, more than two-thirds is paid by the Chinese Christians.

So far as the particular tasks of our Mission staff in Canton and Siu Lam are concerned, there have been no interruptions during the year. Doctor Oldt reports his Public Health work progressing well from the now re-opened Canton Hospital, which had been closed by the Revolution in the spring of 1926. Doctor Siddall has had a busy year in Lingnan University and the Canton Hospital. Doctor Bigler and her Chinese associates ministered to tens of thousands in dispensary, office and hospital, on Honam. Miller Seminary, our girls' high school, grade school, and kindergarten in Siu Lam, had a record enrollment this year, and the work went on without any interruption or disturbance of any sort. The vexing question of registration with the Government has puzzled the Mission a good deal, and the future does not seem clear on this point. Our Canton Boys School as well as the Canton Girls School are under the administration of a Board of Directors predominantly Chinese. Miss Esther N. Schell, head of the nurses in our Siu Lam Hospital, has kept that institution functioning in the absence of a surgeon. Miss Myrtle Lefever's return home on furlough this summer, leaves only Miss Mitchell and Miss Ward to carry the missionary responsibilities in Miller Seminary next year.

During the year we have continued our cooperation with other Missions in three Union institutions, besides the Canton Hospital already mentioned. The Union Normal School which has for more than a decade provided the Church with well trained teachers for our Christian schools; the Canton Union Theological College in which with seven other churches, we have been engaged in training young men for the Gospel ministry; and the Womens Bible Training School in which Young Christian women are trained for work in religious education in the church, have all received our support, although in the absence of Mr. and Mrs. Shoop on furlough, we had no staff member on the faculty of any of these schools.

Conclusion

We wish to thank the United Brethren Church and the Board of Foreign Missions for the splendid way in which you have grasped, and sympathized with, our China Mission problems, and for the loyal support you are giving to the most significant movement now on in this land looking toward its Christianization under Chinese leadership. While we regret that the number of United Brethren missionaries in China today is less than it was twenty years ago, we rejoice in the fact that the Chinese themselves are covering pretty well the breaches in the ranks, even though the work is not being done always as we started out to do it. The greatest successes that are being achieved in our work today are not such as affect our statistics, but those which register in terms of richer experience, truer understanding, and deeper appreciation of the spiritual qualities which the assumption of leadership and responsibility develops in the Chinese brethren.

There is nothing in the foregoing paragraphs perhaps that could force a "Hallelujah" from any reader. But we trust that every United Brethren, having

meditated much during this year on Pentecost, will remember that before Pentecost, nineteen hundred years ago, there had to be a resurrection; and before the resurrection there had to be a Calvary with its cross. And remember too, that the One who was hanging on that cross was hanging there for the fault—the *sin*—and for the sake of others. The same faith that bids us to believe in the Divine Power that could produce the change from a dismal looking Calvary to the miracle of Pentecost, also bids us expect the darkness over China to lift when God's own appointed time of waiting has been fulfilled.

C. W. Shoop.

A Group of Chinese Christians

SUPPLEMENTARY REPORT

A description of conditions here in general may seem to be a repetition of that of previous years; yet a mention of a few outstanding features will give a perspective for the rest of the report.

There have been the usual disturbances. Last fall General Chang Fat Kwai with his "Ironsides" and Kwong Sai troops came within seven miles of being elected governor of Kwangtung. He was defeated just north of Canton, thus ending what looked like a first class "Mexican election." The defeated forces went back to Kwong Sai where the struggle has been more or less continuously kept up, merging into the national contest between Nanking and the North.

Kwangtung contains the fertile, wealthy region of the Pearl River Delta. This is always a temptation to the poorer warlike inhabitants of the mountainous provinces to the west and north, Kwong Sai, Hunan, and Kong Si, putting Kwangtung to the expense of maintaining large armies for self defense. In addition to this Canton has had to contribute towards carrying on the war in the north at a cost of nearly two million dollars a month. When troops are withdrawn from outlying districts for fighting elsewhere, communistic bands often take advantage of this to loot and pillage. Bandits become active. In pirating passage-boats their technique has become modernized. Owners of passage-boats are asked to pay certain sums. In case of noncompliance, the river is mined at some selected spot and the passage-boat blown up and sunk, sometimes with the loss of hundreds of lives. This has happened several times this year. One was blown up and sunk, full of passengers, just as it was leaving the wharf in front of the Canton Hospital. Travel, trade, and industry are affected by these things. The wonder is that the country bears up under the burden as well as it does. Nevertheless the people are getting poorer and prices are getting higher. The problem of living is getting harder and harder for the general population. What bearing this has on the attitude of the people towards Christianity is hard to say. Certainly their troubles occupy the most of their attention. Yet the report comes from all who are actively engaged in preaching that people are most friendly and are more ready to listen than formerly.

Travel, at times and places, is seriously interfered with but has not been interrupted on a large scale. More motorboats have been put on smaller streams. Motor roads are being made everywhere. Many bus lines are in operation. This is an aid to widespread evangelism. However, hard seats, rough roads, crowded cars, irregular schedules irregularly followed, breakdowns, and flat tires, make the picture not so rosy as it seems.

Those in actual control of the government have not changed during the year. Their attitude towards the Church and mission schools and institutions and the problems arising therefrom are the same as before in all essentials.

In our mission work: buildings, finance, educational, medical, and evangelistic work are discussed.

Buildings: Betheden on Honam and the Fongtsuen residences are getting old. All had to have extensive repairs, the latter on account of white ants. Miller Seminary had to be painted inside and out. This has been met out of the budget. Growth in Miller Seminary has made necessary the building of the covered playground and the kindergarten building. A bridge is being built from Canton to

the Honam side of the river and streets are being widened on Honam. This means that at an early date the long talked of bund will be built on Honam, thus shutting off our Betheden compound from the river. The mission should have authority to buy an outlet to the river.

Finance: During the year the value of silver made a big drop. For this reason there may be a surplus from this year's budget. This exchange rate is not permanent and it would not do to reduce the amount of the budget as next year the exchange may go up again. There are several obligations that this surplus could be used to meet, if authority is given the council to use it.

1. Buying the necessary outlet for Betheden.
2. Our share for endowment for Union Theological College.
3. Our share of the purchase price for land for the Union Normal School. This is a really urgent obligation. Because we have not paid our share, the school has paid and is paying a high rate of interest on borrowed money.

Some of our institutions are becoming self-supporting. At the last annual meeting of the mission council action was taken requesting the privilege of taking from the funds of such an institution a certain specified amount to act as a reserve fund before the amount hitherto paid to such an institution be taken off the budget. The reason for this reserve is that there are yearly contracts as for salaries and rent that must be paid. If, as is likely in these times, something should happen, we would be in a position to meet the salary contracts from the reserve fund.

Educational: The two schools on Honam, the Pui Ying Boys School and the To Ching Girls School and Kindergarten are under a board of directors elected by the Church on Honam. They are not entirely self-supporting and are subsidized by the mission. Both have had good years. The local board of directors handled capably such problems as arose.

Miller Seminary has had a prosperous year with more students than ever before. There have been no interruptions on account of local disturbances and there has been a fine spirit in the school. The fees from students are now practically meeting all expenses except that for foreign staff. The whole amount asked for in the appropriation will not be needed but it is necessary to have it until some arrangement is made to meet obligations if due to political or other disturbance the school should close and no fees from students be forthcoming. The opening of school this fall showed an initial enrollment of one hundred and ninety-five. The school is beginning to be overcrowded. This will be relieved by the proposed covered playground and kindergarten.

Registration of schools, a problem which is so acute with many schools, has not seriously affected this school as yet. Some rumors, not founded in fact, were spread during the summer that the school would not open on account of registration, kept a few pupils from enrolling. The Mission has not yet formulated any policy in regard to registration. Nevertheless the problem is under consideration and will be met when it arises in whatever way seems best.

The three union institutions are continuing and are doing good work. Minutes of the Boards of Directors' meetings and annual reports have been sent to the home office.

Medical: Medical work has been prosperous this year. More people than ever are coming to the Honam Dispensary. The record day is six hundred and thirty-one patients. It is a pleasure to report that Doctor Bigler has recovered from last year's illness. Dr. Ruth Leung has returned from her more than a year's work at

Peiping Union Medical College with renewed energy and increased efficiency, which means much for the work. The Ramsberg Memorial Hospital at Siu Lam has also had a good year with an increased number of patients. The staff is faithful and does excellent work. The physician so often asked for is still badly needed if the hospital is to do its best work. The possibility of securing a Chinese doctor with adequate training has often been suggested. This cannot be done until provision is made in the budget. It would cost as much or more than the amount needed for a foreign missionary.

After a long period of negotiation and trying out many plans of reorganization, the Canton Hospital was turned over to Lingnan University this year. All are

Staff at Canton Hospital

glad that the question is settled and that now all energies can be bent towards the development of the institution and securing new buildings, and the establishment of a Class A medical school. Doctor Cadbury is the new superintendent. All the old members of the foreign staff have been asked to keep on in their work.

Evangelistic: It is well to remind ourselves that there is no longer a China Conference of the United Brethren Church, but that several years ago, with the approval of the church in the United States, the conference became part of a nation-wide church, uniting with five other denominations, to form the Kwangtung Synod of the Church of Christ in China.

Something less than a year ago this church started a five-year program; first, to deepen the spiritual life of the members; second, to carry out a vigorous evangelistic campaign with the goal of doubling the church membership in this time. Their motto is, "O, Lord! Revive thy Church, beginning with me." This movement has done much to stimulate the church and its workers.

The past few years have brought many difficulties to those in Christian work which on their face might be very discouraging and seem to justify a pessimistic outlook. Christians reading in the papers of Chinese wars, pirates, bandits, kidnappings, and Communistic outrages, may wonder if work in China is worth while. Perhaps it would be better to work in lands where there is peace and freedom of opportunity, and wait till China is more settled. It is pleasant to work under settled peaceful conditions, but those who remember back to the conservative unchanging pre-revolution days know how hard it was to get results. In the present breakup of the old conservatism is the opportunity of those who wish to introduce anything new. Today China, changing, modernizing, is taking on new form. It would be fatal to wait till she is fixed in the new way. Now is the time to do our best. Who wants to quit when results are hanging in the balance? Forces contrary to Christianity are active now. Who dares to say it is time for Christians to quit?

It is cause for thanksgiving that in this time the Church has reorganized on a Chinese, not a foreign, basis and that it has started this five-year program of deepening spiritual life and evangelistic advance. We should look with faith for a large growth in strength, in numbers, and in spiritual life. The prayers and the resources of the Church should be back of this movement.

FRANK OLDT.

Japanese Worshipers at a Shinto Shrine

REPORT OF COMMITTEE ON CHINA

We, your Committee on China, upon due consideration of the interests of our work in that field, as brought to our attention through the superintendent's annual report and other agencies, beg leave to make the following report:

Before presenting its recommendations, the committee pauses in recognition of the heroic faith, Christ-like devotion, and marvelous optimism that have characterized our missionaries in China amid the perilous times through which they have been called upon to pass. They were faithful if need be, even unto death. The ties have thereby been strengthened between the church at home and that difficult but hopeful field.

Our recommendations to the Board are as follows:

1. That this Board send a message of Christian greeting to the Church of Christ in China. We are challenged by their courage, faith, and steadfast loyalty to Christ in this hour of confusion and extraordinary testing. With them we would pledge anew our purpose to live in the fellowship of our Lord's suffering and by His resurrection power, labor and pray with unflinching faith for a Christian China.

2. That we ask our missionaries in conference with the leaders of the Church of Christ in China and in conference with the missionaries of our denomination to make a careful study of the matter of registration of schools and to recommend to this Board the course of action which they deem wise.

3. That we go on record again as a Board asking that the request from the China Mission Council for a doctor for Siu Lam be granted if possible in the very near future.

4. That the matter of our share for the endowment for Union Theological College, and our share of the purchase price for the Union Normal School be referred to the Executive Committee, and that they be instructed to secure the details concerning the share for each cooperating Board.

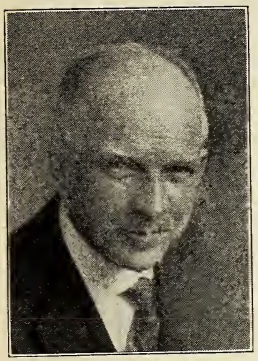
5. That the matter of buying the necessary outlet for Betheden be cared for by the Mission Council, provided it can be done from funds accumulated by favorable exchange.

Respectfully submitted,

Bishop H. H. Fout
S. F. Daugherty
S. C. Caldwell
Mrs. S. S. Hough
Myrtle Lefever
Committee

THE KINGDOM OF GOD IN JAPAN

To the Members of the Board of Foreign Missions assembled in the Seventy-fifth Annual Session, and to all the members of the United Brethren Church in America, Most Hearty Greetings:



Rev. J. Edgar Knipp

As you meet to celebrate the gracious guidance of God and the achievements of the past seventy-five years' work, we are with you in spirit and we join with the Psalmist in declaring: "The Lord hath done great things for us, whereof we are glad." As a Church "hitherto the Lord hath helped us" and as we all—you in America and we in Japan—face the perplexing difficulties of the present and the pressing problems of the future, we believe "the Lord will provide" the grace and wisdom necessary for their solution.

The Kingdom of God Campaign

Several times before this has the Christian Church in Japan carried on nation-wide evangelistic campaigns, but the present "Kingdom of God Movement" is unique in its origin and in the breadth of its plans. Two years ago there was given by the Spirit of God to Toyohiko Kagawa a vision of a Christian Church here strong enough to permeate with Christian influence the whole life of the Japanese nation. He was led to see clearly that the number of Christians must be greatly increased, from the present meagre two hundred and fifty thousand members to at least one million.

Through voice and pen, in season and out of season, among high and low, educated and uneducated, Kagawa has gone since then proclaiming the good news of salvation, individual and national, through Jesus Christ. Many others, pastors, laymen, and missionaries, soon were gripped by his conviction and his vision was shared by them. The coming of John R. Mott in the spring of 1929, helped to crystallize the matter and in the fall a national conference of Christian workers was held in Tokyo and definite plans were made to begin the campaign at the beginning of 1930.

Already seventy-five city, district, and provincial committees have been organized and are at work. Plans have been made to push still further such organizations until every section of the country has been enlisted. During the first six months of this year mass-meetings were held in over one hundred places, with a total attendance of one hundred and seventy-three thousand, and the signing of eight thousand inquirers' cards.

Every week over twenty-two thousand copies of the "Kingdom of God" newspaper are sent out to all parts of the country, and thousands and thousands of Kagawa's latest books, "New Life Through God" and "The Gospel of God's Love" have been sold. These popular 180 page publications, selling at five cents a copy, were made possible as a direct answer to special prayer. Already twenty thousand copies of the special "Kingdom of God" edition of the New Testament

issued by the American and English Bible Societies at five cents each, have been sold, and a series of popular pamphlets for particular groups are being published.

One aim of this movement is to reach out with the gospel to groups—fishermen, miners, workingmen, farmers—which up to the present have been largely untouched. In Japan one-half of the population or over thirty millions of her people live in rural sections. At the fall "Kingdom of God" conference, held the first part of this September, a closely printed pamphlet of eighty-six pages, giving the names and population of the villages and towns in each of the provinces in which there is no Christian preaching-place or church was distributed among the delegates. As one turns over its pages and sees the literally thousands and thousands of such places, he cannot but thank God for this movement through which the tremendous rural need in Japan is becoming definitely known. According to that survey, the number of Japanese villages having a population of over one thousand people each in which the Gospel is not regularly preached is 9,864, and the unreached towns ranging from 1,000 to 10,000 in population number 930.

Rural Gospel schools in each of the forty-eight provinces of Japan are planned. Local and national institutes for the training of workers in street preaching, personal work, family meetings, family Sunday schools, self-supporting evangelism, and systematic giving, are being planned also. The deepening of the spiritual life and the enlistment for personal service of hosts of Christians is one of the outstanding aims of the movement this first year.

Contrasts Between 1895 and 1930

The Christian Church in Japan is a growing organization. When compared with the total population its membership is still insignificant, but "there is freedom from depression in the large outlook. In front the sun climbs, how slowly! But westward, look, the land is bright!" To appreciate the growth let us go back to the year 1895 when our Board decided to open work in Japan.

At that time there was a Japanese Evangelical Alliance made up of representatives from the various churches, but its work was limited mostly to planning for the week of prayer in January. Not until 1902 was the Standing Committee of Cooperating Missions formed. This later became the Conference of Federated Missions. In 1911 the Federation of Japanese Churches was formed. This organization disbanded in 1923 when the National Christian Council came into being.

This Council, though still young in years, is developing a good *esprit de corps*, and is doing much to foster the spirit of unity among all the Christian bodies in Japan. Its members represent practically all the Japanese churches and missions as well as such organizations as the Japan National Sunday School Association, the Japan Young Men's and Young Women's Christian Associations, and the Bible Societies. Its commissions on evangelism, education, social welfare, and Christian literature are constantly at work.

Through the National Christian Council the Christian bodies in Japan speak unitedly on such social and religious matters as affect the entire Christian movement in the country. For instance, the relation of State Shintoism and religion has become a live question here. In its effort to foster patriotism the government has promoted worship at the shrines of State Shintoism and at times has made it compulsory. This is clearly contrary to the policy that State Shintoism is non-religious, as the government officials declare. Moreover, the question has often been raised

as to whether it has not at times interfered with the freedom of religious belief granted by the Japanese Constitution.

A special committee of the Council with the signed approval of fifty-five representative Christian organizations, including Japanese communions, local ministerial and lay associations, and Missions, recently presented their declaration on the subject to the government and at the same time gave it to the public through the press.

Numerical Growth

This more effective organization of the Christian forces in the Japanese Empire in recent years has been made possible through the development of a larger constituency. Figures are not at hand for 1895, the year our own United Brethren work was begun in Japan. But the contrast between the situation in 1900 and 1930 as given by the following figures, is very striking:

	1900	*1930*
Japanese workers (men, ordained and unordained, women workers)	1,113	5,096
Organized churches	416	1,977
Total Protestant membership	43,273	208,305
Sunday school scholars	33,039	224,785
Sunday school teachers	1,310	12,984
Self-supporting churches	71	725
Contributions of churches for year	$53,729	$1,124,627

In other words, while during the past thirty years the population has increased less than fifty percent, there has been more than a fourfold increase in Japanese Christian workers, organized churches, and members. Today the scholars in the Sunday schools are more than six times as many as in 1900, there has been more than a nine-fold increase in teachers, there are more than ten times as many self-supporting churches and the annual contributions now total more than twenty times as much as they did in 1900.

In this numerical growth our own United Brethren churches have had a part. For instance, early in 1905 our beloved Rev. Takejiro Ishiguro, known personally to many of you, wrote about our work in Kyoto: "Our church is growing in every way under the blessing of God. There are ten or fifteen men and women in the Sunday morning service and about twenty in the evening. We have six inquirers now and thirty-five children in the Sunday school."

At that time they were meeting in an ordinary Japanese dwelling that had been used as a boarding house. Now, besides their church building proper, they have a large addition which they put up for use as the circle-room of their kindergarten during the week and for the Beginners Department of the Sunday school on Sundays. At their communion service on March 9 of this year eleven were baptized, there were one hundred and thirteen present in the church and one hundred and sixty-three in the Sunday school. They now have a young men's society of thirty-five and a young women's society of thirty-eight. Also a women's society, a mothers' meeting in connection with the kindergarten and on every Tuesday evening a large inquirers' meeting at which forty-five attended during the first quarter of this year.

For cooperation in the work of the Kingdom of God Movement their membership has been divided into eight groups that meet for training in personal work.

Over one hundred signed up for this service. One new feature is a new branch "Sunday school" that meets on Saturday afternoons in a growing residential community.

Christianity's Permeating Influence

The Christian Church in Japan has grown numerically since 1900, but much more significant than its growth in numbers has been its beneficial influence exerted upon all phases of Japanese life. In a recent editorial the Japan Advertiser, the leading English paper in this country, made the following statement: "The

Union Service, "Kingdom of God" Campaign

betterment of social conditions generally, the raising of the status of women, the fight against licensed vice and intemperance; these, and many other good works besides, have now the strong support of Buddhist and other non-Christian individuals and organizations; but in almost every instance the original impetus came from Christian workers and full credit must be given them accordingly."

The editorial adds: "A total of little more than two hundred thousand Christians as compared with roughly forty-eight millions of Buddhists and sixteen millions of Shintoists can hardly be regarded as more than a drop in the ocean. Yet despite the paucity of numbers, the influence of Christianity on the everyday life of the country at large is patent for all to see. The industrial revolution has, no doubt, done much to help on the movement for the emancipation of women, but it was the influence of Christian ideals that first led the Japanese to raise women from the inferior position accorded to them by Confucianism. Social work may have flourished under Buddhism in the eighth century, but organized work for society was scarcely worthy of notice for the next thousand years and it remained for Christianity to lead the way in eleemosynary work when it was revived once more towards the close of the nineteenth century."

Today in every province throughout Japan there is a social welfare department. A few days ago the head of that department in our own Shiga Province said to me while speaking of his work: "The love of Jesus has done much to stimulate the spirit of the work we are doing."

In the fight for nation-wide temperance and purity the large majority of the workers are Christians. Years ago our own Doctor Cosand was one of the pioneers that set the ball rolling. Now public conscience is being awakened on the evil both of intemperance and the licensed prostitution system. Last year five provincial assemblies, corresponding to our state legislatures, passed resolutions denouncing this system. The purity movement is daily growing in power. Its leaders, largely Christian men and women, have launched a five-year campaign with a budget of $95,000 which is now being raised. Up to the present one-half of the provinces have been organized and they are planning to organize the fight in all of the provinces.

The part our United Brethren workers are having in the social reform crusade is well illustrated by the splendid success that came to Mrs. Shun Yabe this past spring. As the Otsu W. C. T. U. president, she led the fight against the opening of a "geisha call-office" near an historical temple visited every year by thousands of tourists and students from all parts of Japan. Through agitation in the newspapers, mass-meetings, circulation of protest-pledges (twenty-five hundred signers were secured), personal interviews and a telegram barrage from prominent people, such pressure was brought to bear upon the governor that the application was turned down. Thus a new center of great evil influence was prevented from being formed.

Changed Attitude Towards Religious Education

At the beginning of this century the number of Japanese Sunday Schools was less than one thousand. The majority averaged less than thirty scholars with only one or two teachers each. Not until 1907 was the National Sunday School Association organized.

Now a course of graded lessons is being widely used, the association has an expert as its general secretary, it publishes a fine monthly magazine and holds summer institutes for the training of teachers.

The new attitude towards the value and importance of religious education is shown by the fact that the Imperial Educational Association of Tokyo asked Rev. Toyohiko Kagawa to give a series of addresses on that subject at its annual institute this past summer. Through the emphasis placed by Christians throughout Japan on such work the Buddhists have been awakened to the importance of giving religious training to the young. They now have a Sunday school department with trained workers in charge and are developing up-to-date literature and effective methods.

In the early days Dr. A. T. Howard rendered efficient service as a member of the board of directors of the National Sunday School Association, helping to guide it along effective lines. Our Mission, by placing Doctor Shively in the Doshisha Theological Seminary in charge of the department of religious education, did much to stimulate the introduction of that phase of training into the seminaries of Japan. For the past ten years Rev. Kiyoshi Yabe, through the Lake Biwa Teachers Training Summer School, has been developing in our own and other churches a corps of teachers who have a broad conception of their work and are trained to teach the Word of God. By securing the cooperation of Sunday school leaders

and professors from the Doshisha and other seminaries he has carried on a conference that is recognized as one of the best. This pioneer work has been fruitful of many good results.

Our Own United Brethren Work

The Executive Secretary of our Japan Annual Conference, Rev. C. Yasuda, writes: "It is now thirty-five years since the opening of our work in this land and thirty years since the annual conference was organized. During that time God has been gracious to us and through the help of our brothers and sisters in America not a little contribution has been made to the Christian work in Japan. Up to the present, through the work of our church, over three thousand persons have been

Kusatsu United Brethren Church, Japan

baptized, and through the work of the Sunday schools and kindergartens the teaching of Christ has been implanted in the hearts of many, many children.

"During the past year also we have had many causes for thanksgiving to God. Rakusai Church in the western part of Kyoto and Kusatsu Church in Shiga district were enabled to move from Japanese rented dwelling-houses into their new buildings. Including the original contract price, chairs, pews, kindergarten and other equipment, the cost of the former building was $4,595.67, and of the latter, $5,883.62. Towards the cost Rakusai raised Yen 1,150 and Kusatsu Yen 1,420. The completion of these church buildings was due in large part to the kind cooperation of our brothers and sisters in America, but the result represents also much sacrifice and effort on the part of those two churches and their friends in the community. Since they have their new buildings, the work has made remarkable progress.

"The past March marked the successful completion of the first year's work of our new kindergarten in the Baba dormitory and with the opening of the new building at Rakusai another kindergarten was made possible. Both of these new

ones are doing fine work, the former under the supervision of Mrs. Knipp, the latter under that of Mrs. Shively.

"Throughout the year our local churches have earnestly engaged in evangelistic work, especially since the opening of the Kingdom of God campaign. Personal work and out-door preaching are two phases that have been emphasized. During the summer months special attention has been paid to plans for religious education. To mention but one concrete example, in the large commercial city of Kobe, our pastor, Rev. Y. Ono, has been a leader in the interdenominational Sunday school work, accompanying the children from the local church Sunday schools to the seashore and getting good results in the summer camp work. The same sort of summer Bible vacation school work has been carried on by our pastors in Osaka, Nagoya, Shizuoka, Zeze, Otsu, and Kusatsu. This year's summer teacher training school at Zeze, under the direction of the pastor, Rev. K. Yabe, sent out as usual to many parts of Japan, trained teachers.

"For the sake of reaching the village people Mr. Yabe has opened winter institutes, and this summer a rural day nursery during the busy season. This new plan was the means of extending a good influence for Christianity throughout the community. The cooperation of our Otsu and Zeze churches with the local W. C. T. U. in preventing the opening of a new geisha-call office at Ishiyama this spring is one illustration of how our church is engaging in social reform.

"At present on account of the business depression throughout Japan many of our own members also are out of work and the financial problems of our churches have been increased. Notwithstanding this fact we are having our part in the nation-wide Kingdom of God movement and are exerting our best efforts for the redemption of Japan. At our last annual conference, the thirtieth, with an earnestness never before seen among us, we decided upon new goals for the next three years. They include among other things the opening of two new preaching-places, the increase of the self-supporting churches from four to eight, a membership of three thousand five hundred, and growth in Sunday school work so that we may have forty Sunday schools, with two hundred teachers, an average attendance of two thousand five hundred and an enrollment of three thousand. In order that these goals may be realized by the help of God and for His glory, with large hopes and earnest prayer we are seeking to do our best for Him."

Facing the Future

Japan as a nation is passing through a crisis. Her serious minded leaders feel keenly the social unrest. Her rapidly increasing population coupled with her lack of raw materials, spreading unemployment, the breaking down of the old moral standards, the inrush of communistic ideas, the economic depression—these have given pause to the nation.

Under the stimulus of an aggressive Christianity and through the trend of world events Buddhism is awakening, but she lacks the power to realize her ideals in a sufficiently large measure to meet the present pressing religious needs of Japan.

Outside as well as inside the Christian church an increasingly large number are being led to see that the only solution of Japan's critical, moral, and spiritual problems is the love of God as manifested in Christ. The followers of Christ, though still "a little flock," are hearing Him say as He did of old, "Fear not, it is the Father's good pleasure to give you the kingdom."

Many Christian leaders, however, believe that the present divided Protestant church in Japan is not adequate for the task. Two thirds of the membership are

connected with four communions, while the other one third is divided among thirty-two bodies. Church officials, laymen, and pastors, especially the younger men, are of the strong conviction that God wants the churches here to get closer together. One pastor wrote, "If our church work were done unitedly, the results would be doubled." The bishop of the Japan Methodist Church, Bishop Akazawa, in response to any inquiry on this matter said to me, "Some are earnestly discussing the polity and creed for a united church here. But much more important is that the leaders especially grow into a spirit of unity. This will be one result of the Kingdom of God movement. Just what the outcome will be no one can tell now, but in twenty or thirty years many communions will be united, I am sure. *In my own work I am planning everything with a view to the coming union of the churches.*"

Our own United Brethren pastors and laymen at our last annual conference in a resolution expressed it as their deep conviction that "the union of the churches in Japan is the will of God and that through such union the glory of Christ, the head of the Church, would be more fully revealed to this nation." They believe that in order to make our contributions what they should be, we must develop our present local churches into stronger units.

Though few in number, our pastors and members are doing earnest, devoted, self-sacrificing service for Christ and the Church. Their worth is being recognized in many ways. For instance, at the fall conference of the Kingdom of God movement, which brought together over one hundred and fifty workers from all parts of the Empire, six sectional meetings were held. As chairman of two of them, the Social Welfare and the Rural Evangelism commissions, two of our pastors, Rev. Y. Okazaki and Rev. K. Yabe, presided. On the Executive Committee of the National Council Rev. C. Yasuda, our conference executive secretary, is a valued member.

Our Own United Brethren Problems

We here in Japan, both Japanese workers and missionaries, rejoice that the last General Conference approved the plan "to help our Japanese conference to secure permanent buildings for its unchurched congregations." Three such congregations are now in urgent need of help. In addition to what they can raise, an average of five thousand dollars will enable them to put up buildings that will be a tremendous help in their work. One, in Chiba district, is in a town of 18,000 where we have been working since 1901. Another is in a rapidly growing section of Kyoto and the third is in Odaware where our work was organized in 1901.

The reasons for helping these groups of Christians to have buildings of their own are many. They need a home just as a family does. It will help their faith, and make more effective their service. A church specially built for divine worship can be a suitable building, but Japanese dwelling-houses rented as preaching-places are not suitable and do not inspire worship. A church will give these Christians a sense of permanency and stability that they cannot get in a rented building. It is more economical to have a building of our own than to rent, and church buildings at these three places will be a great help in establishing Christianity in these communities. We crave the cooperation of individuals, Endeavor societies, women's missionary societies, and local churches in making possible the proper housing of these groups of Christians.

Another action of the General Conference that brought much joy to our hearts was its endorsement of the plan of the Foreign Board "to increase our present staff and work abroad so as to take care of the normal growth" and "to provide means to occupy Chiba district near Tokyo."

The rural sections of Japan are becoming ripe for the harvest. Our pastors in Chiba district need the presence and cooperation of a missionary family living in their midst. Our Annual Conference and Mission unite in asking the Board to make it possible for us to go ahead there.

As you meet to celebrate the achievements of the past seventy-five years, we would express our most hearty appreciation of what our Church in America has done to establish the Christian Church here. It is a living force, but still like Gideon's band—small in numbers, or like a growing child, "and who measures a child's worth by his size?" What its future will be no one can tell with certainty, but in the plan of our God surely the Christian Church in Japan has a large and growing mission.

Respectfully submitted,

J. Edgar Knipp.

REPORT OF COMMITTEE ON JAPAN

We commend the Japanese Christians and especially our own native pastors for the united Kingdom of God Movement and earnestly pray and hope for its success.

We are glad to note the great numerical and financial gains in the past thirty years. It is surely a mark of God's favor to the Japanese nation and people.

We commend the wide and out of proportion influence of the Christian people of Japan in their progress in social reform with special reference to purity and temperance.

We congratulate our Japanese conference on their ability to move two Japanese congregations into new church buildings. We would recommend too, that as fast as building funds become available Japan be generously remembered.

We are glad to note the change in attitude in regard to Religious Education and urge that our workers take advantage of every opportunity thus offered.

We are in hearty accord with the movement toward a united Church of Christ in Japan, and recommend that as speedily as wisdom will allow we join our forces with the other Christian bodies in Japan.

Our hearts are touched by mention of some thirty million of untouched farming people, and particularly of our Chiba District.

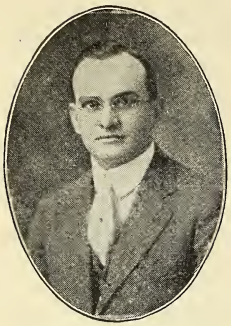
We recommend that as soon as financial conditions are favorable we comply with the askings of the Japan Mission and Conference in regard to that great field.

Respectfully submitted,

Bishop G. D. Batdorf
J. R. King
Mrs. J. R. Engle
J. H. Ruebush
A. H. Sholty
Committee

OUR UNFINISHED TASK IN THE PHILIPPINES

Dear Co-Laborers in the Service of Christ:



Rev. W. N. Roberts

This Seventy-fifth Anniversary of the founding of our missionary work in Africa, marks the twenty-ninth anniversary of our beginnings in the Philippine Islands. Approximately twenty-five years ago, the official body responsible for the undertaking and promotion of the work in the Philippines was weighing the question: "Shall we continue the work in the Philippines?" The years have rolled by, and we now look back and exclaim with deep emotion, "What hath God wrought!" Truly God has worked marvels in the Philippines. His Spirit has been at work in its transforming power, regenerating hundreds of lives; its life-giving influence has penetrated the very social fabric of the nation; it has given birth to an invisible divine "Fellowship" which externalizes itself into a visible organization we call an indigenous Filipino Church. We can now see that from the day that the candle of the Lord was lighted in the Philippines, the holy flame spread in ever increasing proportions. We have faith to believe that his holy fire in the hearts of our Filipino brethren shall continue to burn with accelerating magnitude until its light and warmth shall be manifest throughout the Philippines and the whole Orient. There is an invisible, intangible Something in the spirit of the work and workers in the Philippines that smacks of stability, permanence, divinity, and eternity. This, we believe, was the objective now in its adolescence, for which our fathers gave themselves in no mean sacrifice of devotion.

Formerly the question was asked: "How can we establish a self-supporting, self-propagating, evangelistic church?" That was a pertinent question. But has not the time come when we should ask ourselves, and our brothers across the waters, "How can we most effectively enhance the work of the indigenous church, helping it to realize more effectively its objectives and at the same time occupy our virgin fields of responsibility in the Mountain Province?" These are the two phases of our unfinished task which call for our steady faith and constant devotion. In this difficult task ahead, we need all the statesmanship and vision that accumulative experience can give us. But more than that do we need our fathers' devotion and faith in the miraculous. In the sphere of the miraculous have foreign missions grown and thrived, and only in that realm can we be found fit for the increasing perplexities and problems that our task involves.

The Church in the Philippines

The Territory Allotted to the United Brethren Mission in the Philippines has been intensively cultivated and organized for a period of several years, only in the lowland districts. A glance at the map of our territory bears out this fact. The work in the mountain areas (regions containing more than three-fourths of our land area and one-half of our population responsibility) has been undertaken in recent years. The time has come when we should think of our work as a whole,

and to proceed along such lines as shall most effectively evangelize the people of our *whole area of responsibility*.

The Ministerial Leadership of the Church is its priceless possession. The strength of our work in the Philippines has consisted largely in the strong and consecrated leadership it has recruited and kept in the service of the Church. Sixteen ordained pastors, six annual conference preachers, and eight quarterly conference preachers, together with thirty-two deaconesses in active service, constitute the churches' corps of workers. These are the workers, together with those who are being enlisted year by year, that determine the destiny of the work in the Philippines.

The Securing of an Adequate Support for the Ministry is a problem that must be ultimately solved on the field. In the meantime we must keep faith with those who have borne the heat and burdens of the day, and vicariously enter into the "fellowship of suffering" with our Filipino brethren until the problem of self-support can be solved. In the past five years, the total giving of the Church has mounted from $2,703 per annum to $13,171 per annum. This does not mean that our problem of self-support is solved. We are still far from that goal, and we are not always able to see the light. The "spirit of self-support," especially as manifested by young and enthusiastic recruits, will continue to work a marvelous change in the next few years, resulting in a far more adequate support for the leadership of the church and a great increase in the church erection enterprise.

The need of a more adequate supply of *constructive and inspiring religious literature* for our ministers' libraries should be met at once. It is one of the most practical and tangible things we can do to inspire new courage in these gallant and worthy servants of the King. We recommend that a committee be appointed to collect from pastors in America who may be willing to donate a selection of constructive and inspiring religious books and commentaries for which they no longer have use and ship them to pastors in the Philippines.

The Ministerial Pension Bureau of our Church has recently announced that our Filipino pastors are eligible to enter the Pension Bureau on the same basis as are other pastors. This not only opens the way for our Church to show her affection for our Filipino brethren who have served so sacrificially through these years, but it also gives the Church a worthy channel for discharging a moral obligation to these workers in their protection in old age or disability.

The long felt need of a more *constructive religious education program* in our conference seems to be within reasonable possibility of being met. Miss Avelina Lorenzana, who has been specializing in religious education at the National Kindergarten College and Boston University, will soon be ready to return to the Islands and join our force of workers in the Philippines. We are counting on her teaching one semester a year in the Bible Training School at San Fernando, and giving the rest of her time in the field as Director of Religious Education in our Conference.

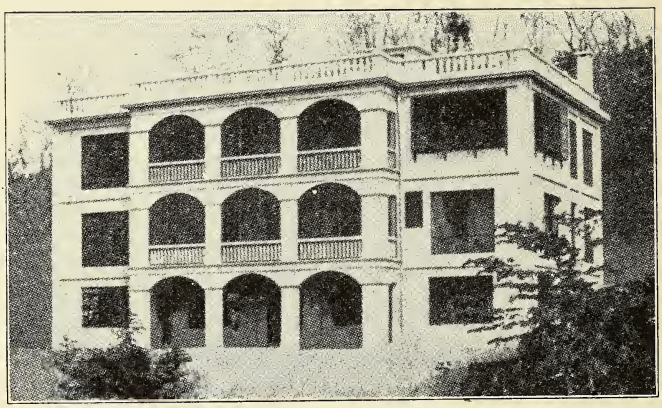
We are in the dawn of a *great evangelistic emphasis* and program in the Philippines. Many of our workers have been inspired by similar movements in China and Japan. Our churches entered heartily into the observance of the National Week of Prayer, the first week of January, 1930. Many of them also observed in fitting and helpful services, the nineteen hundredth anniversary of Pentecost. It is to be regretted however, that many of those churches that most need such a spiritual impact, do not take advantage of such opportunities. The National Christian Council is making plans for a five-year program of evangelism. Men of ability along these lines are being directed in their travels in the Orient to include

the Philippines in their evangelistic efforts. The services of Doctor E. Stanley Jones have been secured for the months of January and February, 1931. He will devote the major part of his time while in the Philippines to evangelistic work among students.

We believe our program of religious education and self-support should come to its fruition in a great evangelistic emphasis. One of the most pertinent things to make this emphasis effective is to provide the ways and means for the *reinstatement of the evangelistic team* in our conference. During this past year when so many were entering into the spirit of the Pentecost celebration, it grieved us that funds were not available for the maintenance of the evangelistic team.

We urge that a special effort be made to secure at least a part of the usual evangelistic team support which has proved so effective in former years.

The church Building Movement in our conference has been a source of great encouragement. It is amazing what sacrifices ministers and laymen alike, are



The Mission Hospital at San Fernando

willing to entail to make possible a more adequate and worshipful church edifice. When mission funds are not available for assistance in the erection of chapels, it often happens that small, temporary and inadequate edifices are erected—a process which has to be repeated every few years. It is urgent both for the sake of securing new chapels as well as for the sake of insuring adequately constructed chapels, that we adopt some program of chapel building.

We recommend a program of chapel building in the Philippines and that immediate steps be taken to make this program financially possible. The plan should include a gift fund—making gifts direct to congregations which want to build, and a loan fund from which churches may borrow without interest. The plan of furnishing cement and iron roofing for churches whose members donate the lumber and labor and other materials, has worked well in the past. That policy or some similar arrangement, that would have the merit of challenging the church membership to give, should be followed.

In accordance with the instructions of the Board, *the church* property within the bounds of our conference in the Philippine Islands *was practically all transferred* to the Northern Luzon Conference of the United Evangelical Church in the Philippines. This was taken care of just before I left the Islands for furlough.

Instructions were left with Mr. Eschbach for the completion of the transfers outside of La Union Province which I did not get time to take care of before leaving.

The Institutions

We have reasons for great rejoicing because of the splendid growth in all of our institutions on the field and in the fine spirit with which they are operated. This report can not go into any detail concerning these institutions, realizing that to do justice would require several pages. We do desire, however, to call your attention to the problems of policy, that naturally confront any growing institution.

Mission Hospital

The following compilation of statistics will show the growth of the hospital since the beginning. The complete statistical record is not available, but what is given will give an insight into the past as well as the present:

Year	No. In-Patients	Dispensary Treatments	Major Operations	Minor Operations and Other Surgical Patients	Obstetrical
1924	272	7	1	52	18
1925	289	1436	8	76	17
1926	407	1100	7	132	31
1927	450	1924	9	143	27
1928	701	1473	14	188	36
1929	1408	1755	65	498	44

Upon recommendation of the Mission Council and in conformity with what we feel to be the best Mission policy, the hospital now has a Board of Directors. According to the plan drawn up and approved by the Foreign Mission Board in its annual meeting in 1929, the following organization has been constituted. The Board of Directors consists of five members: the superintendent of the hospital, (appointed by the Foreign Mission Board), two members elected by the Mission Council and two by the conference Executive Committee.

No precise definition of powers of the Board are given but this is left open to allow for increasing participation and responsibility as familiarity with the work increases. This Board of Directors has had several meetings already and is well on the way of discharging the heavy responsibility gradually being assumed by it.

In view of the crowded conditions of the building and the lack of space for much needed equipment, the hospital should look forward to the following additions:

(a) *A Nurses' Home:* At present the nurses are occupying a room on the third floor of the hospital. This is by no means an ideal situation, since it does not enable the nurses to get away from their work for real rest and recreation. Besides the room is needed for hospital cases.

(b) *An Annex to the Present Building:* This annex should be of sufficient size to at least double the bed capacity of the hospital and should contain other rooms and space which are needed in a well-equipped hospital. While this may not be an immediate need, as is the case of the nurses' home, yet we would do well to

look forward to it in the next four years, should the work of the hospital continue to grow. Herewith is given a list of additional equipment needed at once, also estimated cost of same:

1 Sterilizing Outfit	$ 600.00	1 Operating Table	$400.00
1 Portable X-Ray	1,000.00	1 Cautery	100.00
1 Elevator for present Bldg.	1,250.00		

Bible Training School

A survey of the graduates of the Bible Training School is a revelation of what the school has done and is quite suggestive of what it must do in the future.

If we set as one of our goals the training of a sufficient number of deaconesses in the Bible Training School to supply the needs of our forty-four churches, it is evident that we are still lacking enough deaconesses in actual service.

There are two shortages, then, that we face, the one is a shortage of deaconesses to supply the needs of the churches and the other is the shortage in the supply of new deaconesses to take the place of the older ones who drop out of the work.

There are other lines of service which the Bible Training School should be prepared to render. The one is that of serving the needs of the students (ministerial) from the mountain districts. The trustees of the Training School have recommended the policy of sending the mountain ministerial students to the Bible Training School for their ministerial preparation, instead of sending them to Manila where conditions are so different from what they are used to in Mountain Province. The Training School could very well put in a few additional classes, especially designated for high school graduates who are planning to be deaconesses and for these mountain ministerial students. That would place our courses on two different levels, the one as at present would be for those who are Intermediate graduates and are taking first year high school. The other would be a graduate course, practically on the level with first year college. Arrangements should be made with Union Theological Seminary in Manila to allow credit for this advanced work on the Bible course. Then, if any of our deaconesses or ministerial students from the mountains should be recommended to continue further study in the Seminary, they would not have to repeat what they have gotten in the Bible Training School.

The trustees of the Training School are of the opinion that these needs can be met with very little additional equipment and expense and the school thereby render an increased service to the field.

Another possibility of service has been suggested along the line of a summer course in religious education, especially for the laity of the church. An intensive course of two or three weeks could be given which we have reason to believe would meet with a hearty response from many of our young people who are in school during the year.

Evangel Press

The Press was first operated under the mission house at San Fernando. Later it was moved to its present location at the corner of Central and Duval Streets, occupying an old building. In 1920, a concrete addition was built on the south end of the old building. This new section was used to house the engine, presses, paper cutter, and typesetting department. The old part is used for stock room, sales room, offices, folding, and mailing.

During the last twenty years the original equipment has been increased by the purchase of type, cases, presses, cuts, safe, cash register, etc., until in December, 1926, an inventory showed equipment valued at P10,502.00. In 1927-1928 an addressograph was purchased for keeping the mailing list up to date and accurate.

A small amount of new 8-point type was purchased to meet an immediate need.

The mission purchased a mimeograph machine for the Press and a filing cabinet was secured with Press funds. During 1927, hopes rose high for a union Press which might be formed by the moving of the Mission Press of the Christian (Disciples) Mission from Manila to San Fernando where the combined plant could be

The Evangel Press in San Fernando

jointly administered. The Disciples however, decided to go entirely out of the printing business and offered their plant for sale, the major portion of the equipment being purchased by our mission. It included a Krause rotary paper cutter, an 8″ x 12″ press, a 29″ x 40″ Miehle cylinder press, a large quantity of used type, and miscellaneous furniture and equipment.

As early as 1911 the Methodist paper, "Iti Abogado Cristiano," was combined with "Dagiti Naimbag a Damag." During the latter part of 1926 a couple of months' trial was given to a further combination with "Ti Dalan ti Cappia," the paper of the Christian (Disciples) Mission. A vote was then taken which favored the continuation of the arrangement, and in connection with the All-Ilocano Convention, an editorial conference was held on January 3, 1927, in which plans were completed for the joint publication of the three papers under the name, "Dagiti Naimbag a Damag ken Ti Dalan ti Cappia." Editorial responsibility was divided, but the matter of financial responsibility was left for future consideration, the Evangel Press in the meantime taking care of that matter. While the new arrangement was only agreed upon definitely for one year, the plan was found

sufficiently satisfactory to justify its continuance ever since. Recently the Disciples voted to contribute P600 annually toward the cost of the paper. The Finance Committee of the Methodist Church has also expressed its desire to assist in the support of the paper and they are only waiting until funds become available for the purpose.

The Relation of the Press to the Conference and Mission

In order to secure a wider scope of judgment and counsel in matters of Press administration, production, and distribution, it would be well to have a Board of Directors which could assist more and more in the direction of the affairs of the Publishing House, the degree of responsibility increasing as familiarity with the problems and conditions increases. The Agent, upon whom the Board of Foreign Missions has placed the responsibility of management should be one of the members of this Board. Two other members should be selected by the Executive Committee of the conference and two by the Mission Council. One of the things to which the attention of this Board should be given is the selection of an associate editor for the periodical. In order that a definite procedure may be had, the following plan is recommended. The employment shall be made by the Board of Directors if and when that body is organized, upon nomination submitted by the Agent. The Board shall have the power to reject the nomination or to recommend alternative nominations. The dismissal of an editor so chosen shall be by vote of the same Board.

Union Schools

The present organization of Union Theological Seminary is the result of a gradual, natural growth in religious education. It started as a union institution in 1907 when, largely through the efforts of representatives of the Presbyterian and the Methodist Missions, the Ellinwood Bible Training School and the Nicholson Seminary were united. The United Brethren joined the Seminary in 1911, the Disciples in 1916, and the Congregationalists in 1919. The Baptist Mission has long been identified with the school but has not yet become a constituent member of the corporation. The Christian and Missionary Alliance has been sending students for several years but has not been able to furnish a member of the faculty. Students are now being sent by various other religious organizations in the Islands and are welcomed most cordially.

The Missionary Task in the Mountain Province

From the date of our beginning as a church in the task of evangelizing, until recently, our efforts have been confined largely to a section of our whole missionary responsibility in the Philippines—namely, La Union Province. This section of our missionary area contains a population of about 160,000 people. We feel that an indigenous church has been established here. While our task in that area is far from complete, yet we must keep our eyes open also to the larger need in the *whole* area of our responsibility. The burden of this report is to the effect that *the time has come when we should think in terms of and be actively engaged in our* WHOLE *task in our* WHOLE AREA *of responsibility in the Philippine Islands.*

This we believe can be carried on with a reasonably high degree of efficiency with our present working budget together with our specials (as a minimum). This does not mean that we should not keep the vision of the unmet needs before our people. We must keep our expenditures within our income—but let none of

us be quiet and complacent in the face of our larger task, so impelling and fraught with such great immediacy.

This is the strategic hour in Ifugao and Kalinga. New roads are being built. New ideas are flowing in. New elementary and intermediate schools are being started by the government. New ways of life are clamoring for ascendency. A real fight is on. The real danger to character lies in the deceitfulness of the whole situation. Semi-civilized people (as well as some others) think everything *new* is *good*. The worst vices of (Christian) civilization are entering these regions. We do not need to guess what the outcome will be if we do not rise to the immediacy of this task. The thing that ought to disturb us and "haunt us" is the fact that the outcome of an awful alternative between good and evil, between Christ or Satan, between a paganism corrupted with the worst in civilization, and the abundant life, redeemed, regenerated, into the likeness of Christ, is being determined *now* by the response of our church.

What does the heroic venture of Miss Metzger five years ago into Kiangan, Ifugao, hazardous with disease, privation, and sacrifice, mean to you? What does Miss Miles' choice in leaving home and an attractive, influential position in the church, to go to Kiangan, mean to our church? What significance does the missionary labors of Mr. and Mrs. Witmer in Kalinga, isolated from the benefits of civilization, buried in the places of need, have to us?

What token does the going of our Filipino Christian workers into these regions to teach school and serve as pastors and deaconesses for a sacrificial monetary consideration, have for us? What omen of the future does the fact of almost a thousand Christians in these regions have for us? The thought of these workers and the fruit of their work, together with the impelling task to be done, should bring to the church a clear vision of a Macedonian call—"come over and help us."

We shall here call attention to some of our most immediate needs. The purchase of the Kiangan hospital completes a plant of splendid, first class equipment for Kiangan which ought to be sufficient in building needs for several years, being adequate to take care of a constructive and progressive program of advance. We feel that through all the intricacies and difficulties involved in the whole affair of securing the hospital building, God's good providence has marvelously directed the affairs. We feel this has been one of the most, if not *the most*, satisfactory and economical purchases our mission has ever had the opportunity to make in the Philippines.

The most imperative needs in Lubuagan are in the building program involving the immediate need of the following:

Mission house in Lubuagan	$1,250.00
Land in Lubuagan	250.00
Dormitory for girls	1,000.00
Total	$2,500.00

Our membership in Kalinga has increased at the rate of one hundred per year since the Witmers have been there, and five churches have been organized in barrios and surrounding towns. In both Lubuagan and Kiangan a group of fine young people, students in our high schools, are coming into constant contact with Christian influences. The dangers of a "baptized paganism" are being offset by the genuine transformation that is taking place in the lives of these young folks who are the hope of the future for Kalinga and Ifugao.

Our most immediate need in Ifugao is that of a married couple to reinforce the workers in Ifugao. The man should go as a full time evangelistic worker over the province of Ifugao, doing the pioneer work of organizing churches, supervising young Ifugao pastors and deaconesses in their work, and taking care of such duties as pertain to a pioneer missionary worker in a new field. His wife should be qualified to teach in the high school in Kiangan. With Miss Metzger going on furlough the first of November, we leave Miss Miles as the only American missionary in the Province. She should not only have someone to be with her at once to assist in the school work, but the time has come when it is absolutely essential that we have a missionary evangelist in Ifugao for the pioneer field work of preaching the gospel and organizing churches. While it would be ideal to have such a field worker also for Kalinga Province, we feel that if the one couple for Ifugao could be appointed at once, they could be of some service also for Kalinga to help tide over the situation for several years. They should learn at once the Ifugao dialect and thereby be able to have the greatest access possible to the people.

We believe the results already obtained in Kalinga and Ifugao are ample justification of a forward-looking advance. The sixty to seventy students enrolled in our high school in Lubuagan and the eighty to ninety students enrolled in our high school in Kiangan are indicative of a signal opportunity. This constant stream of Christian youth, pouring back into the ranks of leadership of these two provinces, spells opportunity. We must keep that stream flowing. But we should also see to it at once that as these young people go back to their home towns they become the nucleus of a church in that community. Hence the importance of having an evangelistic field worker at once.

Summary and Conclusion

We feel constrained to say again what was said last year in this connection. "Of all times this is indeed the day of opportunity in the Philippines. Conditions are peaceful, harmonious, and a cooperative spirit pervades the atmosphere. The Church in the Philippines is established, but its progress can be tremendously enhanced by the right kind of missionary activity. The Church here is thoroughly appreciative of the efforts of evangelical Christians in America to promote the cause of Christ in the Philippines. Our work as missionaries and as the older church in America, should be that of a Christian friend, who has come to *help* his brother build the church. We must be wise enough to encourage initiative and diligence in sharing with our Filipino brethren the responsibilities which must ultimately be theirs. We shall be the best leaders by *training* leaders and *recognizing* leaders who are already trained."

The askings for the year 1931 do not contain all our needs, but are whittled down to the most imperative. We pray that the Church may have a growing vision of her opportunity abroad. We are all deeply appreciative of the response the Church is giving in the support of the cause of Christ in foreign parts. We are cognizant of an unusual sacrifice that is now being made and will continue to be made during the coming year in view of the financial depression in America. We hope that that additional sacrifice—that fellowship of suffering—may be a means of giving the whole church membership a *new sense of trust in God* and *a closer unity with Christ* in His vicarious work of world redemption.

Respectfully submitted,
In behalf of the Church in the Philippines,
Walter N. Roberts

REPORT OF COMMITTEE ON THE PHILIPPINES

(Including Supplementary Report)

In the absence of the chairman, Reverend Mumma was made temporary chairman. H. W. Widdoes was made secretary.

Bishop Clippinger took the chair.

We, your committee on the work in the Philippines, send Christian greetings to our Filipino brethren.

We wish first of all to thank God for the victories of the Gospel both among the Ilocanos and Highlands peoples.

We wish to congratulate and commend our Filipino brethren on their zeal in evangelistic work and in the progress made in the support of the church.

We thank God for their courage and heroism in facing difficult situations and we especially rejoice in the deep love they have shown in sharing their blessings with their neighbors.

We are deeply pained that we must say that owing to the economic crisis in financial affairs in the United States we shall not be able to help as much in financing the work in the Islands this year as heretofore. On this account we have no alternative but to challenge our younger brethren to come forward boldly, as the fathers of victorious churches have done in every age, and meet this new crisis as we endeavor to assist in supporting the churches both at home and abroad. Many of our churches will find it difficult to maintain their existence in the United States.

We believe in the courage and ability of the Filipino brethren to meet this new difficulty and assure them of our aid, our prayers and Christian sympathy, in sharing with us in the difficulties in Kingdom building.

We, your committee, make the following recommendations:

1. That Doctor Ziegler appoint a committee of three to receive and ship religious books to the Philippines for the pastors' libraries.

2. We recommend that in order to insure participation of our Filipino ministers in the benefits of the Pension Fund:

First. That we recommend to the Pension Bureau that Filipino ordained ministers be received on the basis of half the amount granted to retired ministers in America, and that they be required to pay half the premium, inasmuch as five hundred pesos will insure as much relief to a retired minister in the Philippines as five hundred dollars will do in the United States.

Second. That we ask the privilege of applying Publishing House dividends paid to the Philippine Mission as part payment on the premiums of the older ordained Filipino pastors to the amount not to exceed one-third of the premium.

Third. That we recommend to the Northern Luzon Conference that a sum be set aside from their Mutual Aid Fund to pay one-third of the premium of the older ministers and in addition a special fund be raised to aid the Pension Bureau, but that no quota be set.

Fourth. That younger ordained pastors just beginning the ministry come into the Pension Plan on the same basis as ordained pastors in America, with the exception that the pension and the premium be just one-half that paid in the United States.

Fifth. That the above recommendations made in behalf of the older ordained Filipino pastors in reference to aid in paying their premiums be granted in proportion to the total number of years of service.

3. That Recommendation No. 3 (We recommend that a proportionate increase in the Bible Training School budget and a special item for the balance of Miss Lorenzana's support, as recommended in our budget letter, be appropriated), be referred to the Appropriation Committee.

4. That we make special efforts to secure funds for continuing the special evangelistic campaign and team.

5. That in order to encourage the program of chapel building already launched in the Philippine Conference, and believing that stimulation of the building of permanent chapels by the Filipino brethren will help to establish the kingdom of God, we approve of Recommendation No. 5 (We recommend a program of chapel building in the Philippines as outlined in the Survey Report, page 27, and that immediate steps be taken to make this survey financially possible).

6. That we recommend the transfer of the Manila church property according to the policy and legal regulations of the Manila Conference of the United Evangelical Church in the Philippines, at the recommendation of the Mission Council; (This is in accord with the agreement authorized by the Board at its annual session in 1926 and also in 1927).

7. That recommendation No. 7 (We reiterate our recommendation of a year ago that a couple be appointed in the immediate future for school and evangelistic work in Ifugao.) be adopted, as soon as funds can be made available.

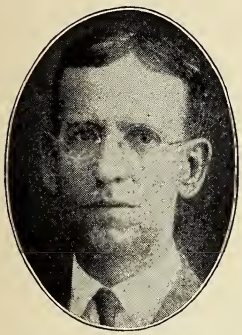
8. That recommendation No. 8 (We recommend that a system of credit be arranged by the Board with the International Banking Corporation.) be referred to the Committee on Appropriations.

Respectfully submitted,

A. R. Clippinger, *Bishop*
W. N. Roberts
Miss Lottie Spessard
Mrs. E. M. Hursh
H. W. Widdoes
M. W. Mumma
Committee

ACHIEVEMENTS IN PORTO RICO

Dear Co-Laborers in the Extension of the Kingdom of Christ:



Rev. Philo W. Drury

The Porto Rico United Brethren Mission sends to you hearty fraternal greetings and congratulates you most sincerely on your 75 years of splendid history and inspiring achievements. We are proud to be allied with the church in its foreign missionary enterprise.

After many years it falls to my lot to prepare the annual report of the mission. For the past three months I have been occupying the superintendency of the mission, made vacant through the resignation of Dr. I. E. Caldwell, who left the field the early part of June.

The Leaving of the Caldwells

In the first place, I desire to make reference to the services of Dr. and Mrs. I. E. Caldwell, covering a period of twenty-three years. I do this by the following statement which I furnished the Porto Rico News Letter of September 1, 1930:

"On October 1, Dr. and Mrs. I. E. Caldwell will retire from active participation in the work of the United Brethren Mission in Porto Rico, after a most fruitful service covering a period of twenty-three years. Those who are acquainted with the service they have rendered are conscious of the distinct loss that the Mission has sustained, for their lives were characterized by the deepest devotion and the utmost efficiency in their work for the Master. With them the interests of the Kingdom were always foremost. 'Spent in Kingdom service' aptly epitomizes their stay in Porto Rico, and the Island is so much the richer because so unstintedly did they pour their life energies here.

"Doctor Caldwell not only was a leader in his own denomination but was intimately associated with the interdenominational work which plays such an important part in this mission field. He always championed the larger interests of the Kingdom and was regarded as a safe and valued counsellor in this broader aspect of the work.

"During almost a quarter of a century I have been closely associated with Doctor Caldwell in mission work and I hold in the highest regard the splendid contribution that he has made to it. He became my successor in the pastorate of the Juana Diaz Church in 1907 and in 1919 succeeded me in the superintendency of the Mission, and now it falls to my lot to become his successor in that position, at least for the present.

"While it is with a deep sense of regret that the Mission must forego the close and happy associations with these workers who have so closely identified themselves with it, yet we congratulate them on the new opportunities that have come to them unsolicited, and we wish for them that joy in service that springs from the consciousness of following the Master's leading."

General Conditions of the Island

Distressing economic conditions prevail throughout the Island. The economic situation has never been very satisfactory here but the suffering and want and need were greatly augmented by the hurricane of September 13, 1928. The Island will not recover from the serious effects of the hurricane for many years to come and in the coffee districts especially, which occupy a large part of the Island, an average crop cannot be expected for four years more.

Then, there is the serious situation of unemployment. Multiplied thousands of people eager to work find it impossible to secure employment. Governor Roosevelt, seconded by leading men in the Island, is making an effort to develop new industries and to invite manufacturers of the United States to open up factories here. The process of amelioration of the condition of the people by the establishment of new industries is a slow one and yet, probably nothing like this will contribute to their permanent well being.

The Governor has appealed to some of the leading philanthropic organizations of the States and these have responded liberally. Lunch rooms for school children, free distribution of milk to undernourished children, and aid given by the United States Government for the rebuilding of roads and school houses damaged by the hurricane are bringing much needed relief, but, of course, this is merely of a temporary character and there is need of placing the living conditions of the people of the Island upon a more permanent basis.

The public schools have inaugurated a program which contemplates preparing our young people for efficient work in agriculture and the trades. Wages here are extremely low, but with more intelligent and efficient workmen the remuneration naturally will be increased. While the conditions under which we must labor are of a most depressing nature, yet we are hopeful of the final outcome because of the constructive measures that are being employed on behalf of the people.

Naturally, these conditions have a very direct bearing on the spiritual situation. Due to the existing hunger and need on the part of the large majority of the people in our Island, the physical needs of the people press heavily upon them. They struggle to keep alive, they search for employment everywhere, but usually with scant results, and the tendency is, in so many cases, for the people to give but little attention to spiritual needs.

Yet, there has never been a time when the consolation and positive up-lift which the Gospel brings has been so needful as now. Our yearning is to relate Jesus Christ to the daily life of our suffering and undernourished people. There is no other solution for this complicated problem outside of giving Christ proper recognition, thus establishing proper relations between God and man.

Furthermore, these conditions are related directly to the work of the Mission. In some instances, they are reflected in the spirit of our people and produce a depressing effect on their lives in general. In addition, they are closely related to the question of self-support and our churches at the present time are struggling more with this issue than at any previous time.

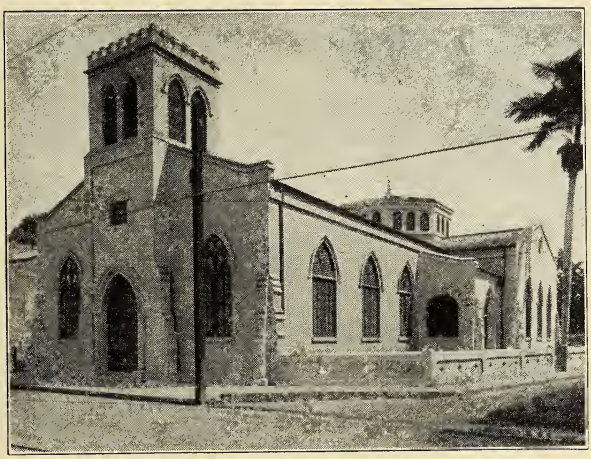
The Dominican Disaster

The work in Porto Rico and the Dominican Republic has been so closely related from the beginning of missionary activities in the Republic and through ties of race, and language, and proximity, the relations between these two countries have always been most cordial, so that when the hurricane of September 3 brought about such widespread destruction in Santo Domingo City, the chord of

deepest sympathy on the part of our people was touched. Immediately relief through personal and material mediums was offered the Dominican people. Porto Rico, in the midst of her poverty and need, for the moment overlooked the situation and contemplated merely the people visited by this misfortune. It is very gratifying to be able to state that the evangelical churches in Porto Rico issued a call for help which was responded to most liberally and in about three weeks the offerings in cash amounted to $1,055.43. In addition, clothing valued at about $500 was sent to the Dominican people by our churches.

The Proposed Church Union

This matter has been referred to in former reports so that the Board of Directors is conversant with it, but there have been some developments during the year which I desire to bring to your attention. On the fifth day of March, 1930, repre-



United Brethren Church at Ponce

sentatives of the seven denominations cooperating in the Evangelical Union of Porto Rico, met in San Juan for the purpose of considering the formation of a united evangelical church. A resolution and a plan were drawn up, to be submitted to the Boards and denominational organizations. All of these organizations have not expressed themselves on the plan, while two of the denominations rejected it, at least temporarily. However, three denominations—the Congregational, the Christian, and the United Brethren—have approved it, and in harmony with the provision in the plan of organization which states that the plan may become effective when three or more denominations have approved it, it is very likely that in the near future the United Evangelical Church of Porto Rico will be organized with these three churches in the hope that other denominations will join in the merger later on.

The developments are coming so rapidly that it now seems probable that this union may be effected as early as January, 1931. At that time, we are hoping that Board representatives of the three denominations will visit Porto Rico and that it will be possible to hold an epoch-making assembly in which the union will be formally promulgated. Representatives of the denominations of the Evangelical

Union will be invited to participate in this event. The prospects of a United Church with all that this means for unity and efficiency are already bringing to our work a new inspiration and hope.

The Cooperative Work in the Island

Almost from the beginning the evangelical denominations at work in Porto Rico have cooperated heartily in their common task. Cooperation has been more highly developed than in any other mission field in Latin America. A periodical and theological seminary are maintained jointly. Educational institutions and hospitals, though under denominational auspices, are really serving the entire work and receive cooperation from other denominations. A Summer Conference of the churches of the Evangelical Union has been held annually for the past ten years. The last one held in August, 1930, proved to be the most successful thus far. It had the character of a training institute and doubtless future conferences will be of the same nature. This conference is fraught with practical results as well as with inspiration and constitutes one of the most important features in maintaining the spirit of cordial cooperation.

I have been closely identified with the cooperative movement from the beginning and when the Evangelical Union was organized in 1916, I was made its Executive Secretary and the Board was asked to release me to the work of that position. This work was naturally connected with the management of our printing plant, paper and bookstore, so for almost fifteen years I have been Executive Secretary of the Evangelical Union. It seems to me, however, that the time has come when it is advisable for me to relinquish the duties of this position and that a Porto Rican be called to it. Thus, it is my purpose, at the coming session of the Evangelical Union, November 11-13, to decline a re-election. This will permit me to give more time to the affairs of the Mission.

The Past Year in Review

Statistics. The report for the year ending December 31, 1929, presents the following statistics: Organized churches, 21; other preaching places, 20; members, 1,715; offerings for all purposes, $6,289.17; 31 Sunday Schools with an enrollment of 2,866; 19 Christian Endeavor societies (senior and junior) with 724 members; 2 Otterbein Guilds with 65 members; value of mission property, $116,330.70.

The Workers. At present the mission staff consists of five missionaries. Twenty native workers are employed, nine of whom are women. There have been but few changes among the workers during the year. Marked devotion has characterized their work.

Evangelism in Rural Districts. Considerable emphasis has been placed on this phase of the work, and to it Doctor Caldwell gave close attention. He was ably assisted by some of the native pastors. This work has been productive of excellent results, and through it some new points of great promise have been opened up.

Social Activities. The Community House in Yauco, under the direction of Miss Dortha M. Okrueg, has proven to be an invaluable aid to the work. An exceptionally fine service is being rendered the young people. Recently a kindergarten has been opened up in the Community House with one of the girls in charge.

In Ponce the first floor of one of our mission houses is being used occasionally for social work among young people with very satisfactory results. This work is being directed by Miss Cofresi.

Daily Vacation Bible Schools have been conducted in five of our centers with good results. An inspiring Sunday School and Christian Endeavor convention was held in August.

Some slight advance has been made in self-support during the year. Additional responsibilities have been placed upon the native workers and churches, and it is very gratifying to see the favorable reaction. It is the policy of the Mission to transfer responsibilities to the churches as rapidly as possible and at the same time enlarge their liberties.

The Existing Deficit

A very embarrassing deficit has been hovering over the Mission for more than a year, making it necessary to borrow money under very difficult circumstances and to use all personal funds available. The larger part of this deficit,

Faculty and Students at Union Theological Seminary, 1930

that is, $1,483.90, comes over from 1929. During that year and the latter part of 1928, it was necessary to repair and replace buildings damaged and destroyed by the hurricane of September, 1928. Doctor Caldwell was authorized to proceed with this work, and he spent on reconstruction $3,339.02, yet he only received on this account the sum of $1,855.12, according to his statement, making a difference of $1,487.58. We kindly request the Board to make provision for this amount and to relieve us from the worry incident to borrowing money.

The Interpretation of the Budget

The budget as herewith appended, represents our ideal of what is needed with the present staff of workers. It plans for the utilization of our present force to the best advantage, and this, in our conception, represents the greatest economy. No new workers are provided for in it, but some additional work is contemplated. We regret exceedingly that the churches are not able to assume larger financial responsibilities, but the present conditions will not permit this. The churches are passing through a severe crisis and they are struggling to meet their present obligations.

Education. From the budget it will be noted that considerable emphasis is placed on education. This is, of course, fundamental. No substantial progress can be made without due regard to this aspect of the work. We are conducting no educational institutions, yet in the cooperative program of the churches our Mission is afforded certain privileges. There is a resultant economy in such an arrangement, for were we to provide the necessary institutions for our young people our present expenditures for education would be multiplied many fold.

In the Evangelical Seminary we assume our proportionate share of the expense, but in the Polytechnic Institute and the Blanche Kellogg Institute we maintain scholarships for the number of young people we have in them. The preparation of leaders is by far our greatest present need and we must give increasing importance to this phase of the work.

The item of $400 on the salary of a religious education secretary has reference to a plan fostered by the Evangelical Union whereby a general secretary will be employed for the Island, and the amount stated refers to our share of the funds needed. We do not have any one within our denomination who can do this work, and yet there is the greatest need for it, and then if we cooperate with the other denominations there will be a corresponding economy.

Publication. We also assume our proportionate share in Puerto Rico Evangelico, the interdenominational periodical, printing plant and bookstore. This plan for furnishing literature to our people not only is economical, but it makes possible a service that otherwise would be impossible.

In addition we publish the Puerto Rico News Letter in English for circulation among our friends in the United States. The information that it contains is the basis of an abiding interest in the work in this field.

Other Items. The amount included for painting and repairs is absolutely essential and should be larger than the amount placed in the budget. With but few exceptions our buildings must be painted and repaired for conservation purposes. This cannot be neglected in the tropics without heavy losses.

A modest sum is included for special evangelistic campaigns. Many parts of our field are entirely untouched, and we are desirous of offering the message of the Gospel to their inhabitants. We have a tent and other equipment for such campaigns, and with our present staff we can attend to a limited amount of such activity. We feel that this item should appear in the regular budget and not be carried as a special, for in the latter case there is always uncertainty as to the amount available, and in view of this definite plans cannot be made satisfactorily.

The amount included for chapel equipment is likewise very essential. It is a shortsighted policy which would require our workers to "make bricks without straw." The amount is insignificant when the utilization of our workers and the attendant results are taken into consideration.

Specials. There are various items included under this head, not because they should not be included in the budget for the coming year, but due to the fact that items of this nature are provided for from other funds. These include:

The Evangelical Seminary. A request is made for $2,000 for our interdenominational training school. The demand for enlargement and new equipment is very imperative. We are cooperating in this enterprise and understand that the Board has assumed its share in the plan for financing this institution. Our Board has contributed less than the other Boards, and in this case as well as in all others where cooperation is involved, it is essential that each cooperating denomination

meet its responsibility as otherwise cooperation breaks down and the existence of the enterprise is jeopardized.

The purchase of lots. These two lots are near Ponce. The one in Cuatro Calles was purchased several years ago, a loan being made for this purpose. This loan is now due and should be paid. The other lot is in Machuelo, and a special fund was used for its purchase. The Ponce Church furnished the funds for the erection of the chapel with the understanding that the Board would make provision for the purchase of the lot.

The Penuelas Parsonage. The present parsonage is on the rear of the church lot, and seriously affects the activities of the work of the church. More room is needed for religious and social activities. Then, the house is in a dilapidated condition and will require extensive repairs of replacement. We suggest that the house be sold, a lot nearby purchased, and a new house be erected. This is a matter of immediate concern.

The Intensification of Our Work

For real growth there must be a deeper intensification of the work continually, and with this in view it is our purpose to give attention to the following matters with the assurance that such a course will result in larger fruitage:

1. Evangelism. We conceive of this as the prime work of the Church, and we believe that increased emphasis should be placed on it.

2. Reaching the Rural Districts. The greater part of our field is rural, while a large percent of our work is in the towns. Some of the districts for which we are responsible have never been visited by our workers. If we fail to attend to them they will have no Christian privileges, for our denomination alone is responsible for work among them. This work is highly important, for some of the very best people emerge from the rural districts. Their privileges have not been many, but as a rule, they are white and they possess a more sturdy character than their fellow citizens of the towns and lowlands.

3. Reorganization of some of the fields of labor. We are planning on a study of the field with a view to reorganizing some of the fields of labor. In this way we shall endeavor to secure the maximum results.

4. Recruits for the Ministry. It will be our purpose for the coming year to enlist the pastors and the churches in awakening in promising young people a desire to consecrate themselves to the work of the Church. We are in dire need of leaders, and with the passing of the years the demands are more exacting.

5. Cultivation of the spiritual life of the churches that will issue in the development of a spontaneous spirit of service—a spirit that will inflame them with a passion for the extension of the Kingdom. This will make our churches vital evangelizing factors, will destroy the tendency toward a monotonous formality, and make more productive the work that the Board is directing in this field.

The work of claiming this Island for our Lord and his Christ has scarcely begun. The unfinished task with its tremendous responsibilities nevertheless presents a real challenge to the Christian forces here in the Island and in the mainland, and it is only as we devote ourselves unreservedly to this task that we can honor Him who has honored us in committing such sacred interests to us.

May we have His fellowship and His leading and His inspiration and His power as we enter on the task of the new year.

Respectfully submitted, for the Mission,

P. W. Drury.

REPORT OF COMMITTEE ON PORTO RICO

Your Committee on Porto Rico has the honor of presenting the following report:

After a careful and prayerful consideration of the report submitted by Dr. P. W. Drury, superintendent, we have taken note of the general conditions prevailing in the Island, and deeply deplore the unfavorable economic situation of the people. We rejoice that Governor Theodore Roosevelt, Jr., is taking very practical steps to ameliorate this situation.

The retirement from service with the Board of Dr. and Mrs. I. E. Caldwell and Dr. and Mrs. N. H. Huffman is brought to our attention at this time. Your committee recommends that the Secretary of the Board be asked to write letters to these workers, conveying to them our high appreciation of their services and our prayerful interest in their future activities.

Note is also taken of the offer made by the Porto Rican churches for relief work in Santo Domingo and we record our appreciation of this love gift which is highly significant in view of the economic depression in Porto Rico.

In harmony with the suggestions of Superintendent Drury, we recommend:

1. That the Board reaffirm its hearty approval of the efforts looking toward church union in Porto Rico.

2. That the deficit mentioned on page 65 of Doctor Drury's report be taken care of in the appropriation of this year.

3. That the request for $400 on salary of a religious education secretary be laid on the table, pending further investigation.

4. That the staff on the field be authorized to distribute among the various special needs, such as building repairs, chapel equipment, and evangelistic work, the amount allowed for such items by the Committee on Appropriations.

5. That the Board approve in principle the recommendations for property changes in Penuelas, final action to be held pending the securing of the funds required to finance the project.

6. That the specials on hand, amounting to $283, be applied on the payment due on the lots of Machuelo and Quatro Calles, and that efforts be made to secure the balance at the earliest possible date.

Respectfully submitted,

S. F. Daugherty
J. H. Ruebush
Mrs. J. Hal Smith
Dr. N. H. Huffman
Committee

UNITED BRETHREN RESPONSIBILITY IN SANTO DOMINGO

Unless we see clearly our responsibility there is little probability of measuring up to it. These lines are written in the hope that they may quicken our sense of responsibility and move us to appropriate action.

We are facing first of all a responsibility to a great ideal. The work in Santo Domingo was undertaken in cooperation with two sister denominations, the Presbyterian and Methodist Episcopal. The policy of cooperation was not an afterthought, but a new coin right out of the mint. Now it remains to be seen whether an enterprise conceived and brought forth as a cooperative mission, absolutely free from competitive denominationalism and with Christian service as its motto can justify itself by its results.

It will not suffice to show that this plan of work is just as good as the old system. There is nothing gained in substituting one thing for another, unless it is decidedly better. If we are convinced that the Santo Domingo plan marks a new strategy in mission work, then a mighty purpose and energizing faith should move us to supply the conditions necessary to a phenomenal success.

Have we United Brethren people felt the thrill of this undertaking? To the writer it is a source of humiliation that the Board at its recent meeting found it possible to appropriate to Santo Domingo only the small sum of two thousand five hundred dollars. Does not this look like a very timid approach to a doubtful enterprise, rather than an expression of profound conviction? If we had gone in alone, how much could we have done with such an appropriation? How many workers could we have sent to the field? How would the Dominican people have been impressed by such a gesture? It would seem that for the next five years our annual appropriation to this work should be no less than ten thousand dollars.

One serious minded friend of the mission has expressed the fear that the supporting boards may not put into the mission as much as they would if it were an individual, denominational enterprise. How can we prove to him that his fears are groundless, unless we substantially and immediately increase our giving to this needy field? This done, we may say to him: As far as the United Brethren Church is concerned, you may cast your fears to the wind, for we are *more* interested in the work than if it were all our own and we take this attitude because we recognize, after all, that it is not our work, but belongs to him who said: "All mine are thine and thine are mine, and I am glorified in them."

As United Brethren people we are responsible for the giving of the Gospel to the Dominican people.

A few days ago the writer made a missionary address, confining his remarks largely to hospital and school work. At the conclusion of the meeting a good woman said: "We would have been glad to have heard more about the people who have been saved and the churches established." No doubt this good woman represents the temper of the generality of the United Brethren people. We are not indifferent to philanthropic enterprises, but in mission work, what grips us most is the report of the victory of Jesus Christ in human lives. We yearn to hear of men and nations emerging from darkness to light, delivered from the bondage of sin and made partakers of divine life. We expect our representatives wherever

they go to proclaim to men the charmed name of Him, of whom, with Charles Wesley, we sing:

He speaks and, listening to his voice,
New life the dead receive;
The mournful, broken hearts rejoice;
The humble poor believe.

Now we may feel that we need not bestir ourselves so much for Santo Domingo, inasmuch as people of means who do not give to strictly denominational enterprises are disposed to contribute to this interdenominational work. It is true

City Hall in Santo Domingo

that some generous gifts have been received and more are expected, and for this help we are devoutly grateful. But these gifts are for hospital work and perhaps for education. These donors are not interested in evangelistic work. They are not going to relieve us from the reponsibility of giving the Gospel to the Dominican people. This remains our responsibility, our privilege and peculiar glory.

It is encouraging to know that the Dominican people are responsive to the proclamation of the simple Gospel story. At the capital within the first year the hall became too small and it was apparent that a large auditorium must be built to accommodate the congregation. At other centers on every Sunday, large and enthusiastic Sunday schools and church services may be seen. Eight stations are provided with pastors. But what are eight stations in so large a field? In the writer's last home town, before going out to Santo Domingo, there are fourteen Protestant churches, a town with less than fifteen thousand inhabitants. There are whole provinces in Santo Domingo without a single Protestant church or missionary. This does not look like a fair deal.

As United Brethren people finally we have a large measure of responsibility with regard to the church that is to be in Santo Domingo.

We have agreed that it is not to be a Presbyterian, Methodist Episcopal or United Brethren Church. What kind of a church will it be? Will it be an undernourished, stunted child? Will it be a "Topsy" that "just growed"? Are we going to look upon it as a sort of a foundling, whose keep we assume on the basis of the least possible outlay? Or is it to be a child of our love, nourished in affection, and recognized as a legitimate offspring?

We have agreed not to curse that child that is to be with wasteful, competitive denominationalism, but this does not mean that we are to deprive it of the fruit of the experience of the past or the warmth of the fellowship of the present.

A few weeks ago the writer had the privilege of visiting the conferences on the Coast. Now it is customary to think of our work in that area as rather weak and one would not expect the conference sessions to be very inspirational. But to one just returned from the mission field, they were exceptionally interesting, made so by the peerless leadership of Bishop Ira D. Warner, and the participation of Dr. Russell Showers, all around churchman and building expert, and Miss Lula Fox, specialist in modern religious education methods, and all this supplemented finally by the contribution of the fine-spirited, talented men and women who compose the conferences. Every interesting address, practical suggestion, and thrilling pageant that figured in the conference programs awakened a profound desire that all these features might be reproduced and adapted to Santo Domingo.

The thought kept recurring: How meager are their helps, how isolated those workers are, how happy they would be for expert advice in laying the foundations of the Church that is to be in Santo Domingo. What a fine team, for example, Dean Ashcraft, and Doctors Deever and Brewbaker would make for a summer conference in Santo Domingo. The advantages would not be all one-sided, for to grapple with the problems of a church in its birth throes is in itself a vitalizing experience.

There should be made provision for Dominican representation in our General Conference and in the general assemblies of the other cooperating denominations, giving triple connection with the Protestant movement in this country. Again, the benefits would not be one-sided. Those who were fortunate enough to attend the last meeting of the Foreign Board will recall the notable contribution made to the program by the Nationals present from several foreign fields.

Now you who support the cause of missions with your material gifts, what do you say about our responsibility for Santo Domingo? Until you speak, the hands of our missionary secretary are tied. Are you with us for a great advance in that country? Will you not write to Dr. S. G. Ziegler, Dayton, Ohio, and say: "We are with you for advance in Santo Domingo and here is my check."

Come on, let's go!

Nathan H. Huffman

LaCygne, Kansas.

REPORT OF THE WOMEN'S MISSIONARY ASSOCIATION TO THE BOARD OF FOREIGN MISSIONS

To the President and Members of the Foreign Mission Board:

Such happy anniversaries as the one we are now celebrating give to us an added interest in the history of beginnings and past years. We are glad that our church was founded by one who had gone forth as a missionary and that in 1854 our denomination answered the challenge to world-wide Kingdom service and entered into its part in the wonderful modern missionary movement by effecting a missionary organization. It was a momentous day when the first missionaries sailed for Africa seventy-five years ago, and we join in thanksgiving for them and for all those who have followed.

Since the Women's Missionary Association was organized in 1872 there has been close cooperation with the Foreign Missions Society. I read in our history that when our first missionary, Miss Emily Beekin, was sent to Africa in 1877, it has been planned to establish a school near Shenge but that by the advice of the officers of the General Board and missionaries then on the field, it was decided to establish schools up the Bompeh River in a thickly populated territory that was calling for light and was without missionary work. The General Board, thinking it not best to distribute their force over so much territory, urged the association to occupy this new ground. Acting on this advice, the Mission was located at Rotifunk. As the work grew, difficulties naturally arose by having missionaries under different authority working in overlapping territory and to meet these problems a plan of closer cooperation was adopted. This plan provided that all the work in Africa be carried on jointly by the two Boards. With this successful joint work as a background, it was not such a long step that needed to be taken, when in 1909 the present plan of cooperative work was adopted. As far as the Women's Missionary Association is concerned, this plan is highly satisfactory.

Not only is our interest in the past heightened by such an anniversary; our survey of the present becomes more searching. We, as an Association, make no survey of conditions in the foreign fields in such a report as this, but it is our privilege to report the present state of our organization. Conditions are not wholly satisfactory for economic conditions are causing decreases in our statistics. The present membership is 60,554 in 1,828 societies. The first half of this year showed a small loss in both members and organizations. There is a loss in Evangel subscriptions and a decrease in funds. For the half year just passed, the decrease is but $2,000.

For the year ending March, 1930, the receipts of the Association were $161,440.91. Of this amount, $103,080.65 were given to the Foreign Missionary Society: $78,900.00 for current work; $19,500.00 for building and equipment, and $4,600.00 in specials. The building and equipment included $17,849, the W. M. A. Day offering, $10,000 for the interdenominational hospital in Santo Domingo, and $7,849 for general building and equipment. The specials included the Love Offering of the girls of the Otterbein Guild Department of $4,430 for the support of Carrie Miles. This gift made possible her going to the field to assist in the work of the Ifugao Academy in the Philippine Islands. This fell short of the required amount but we are planning to complete it with a future Love Offering.

The Glad Chest offering of April, 1930, amounted to $1,608, and was given for kindergarten work in Japan. The offering next April has been designated to

Porto Rico, since the Caribbean area is the subject of our study this year. The W. M. A. Day Offering this year we hope will be large enough to provide necessary buildings at the Lillian R. Harford School for Girls at Moyamba, the boys' schools at Rotifunk and Taiama, West Africa, and the Academy at Ifugao, Philippine Islands. In the first and second quarters of this year, $11,300 and $9,000 were turned over to the Foreign Missionary Society.

The volume of work of our Literature Department is indicated by the amount of receipts from sales, almost $9,000. Study books, Reading Course books, program budgets, stewardship packets, prayer cycles, and much free literature are handled. This year the year of programs contains a program on stewardship, another on peace, and six on what to us is a foreign mission study book—"Between the Americas," an interesting study of the West Indies by Stowell.

Our new Stewardship Department under the supervision of Mrs. M. W. Mumma is making fine progress. Stewardship literature is being circulated, observance of the Quiet Hour is being urged; many new tithers are being enrolled and many prayer groups organized. We believe emphasis on the fundamentals of Christian character, a recognition of stewardship of Time, Talents, and Things, will have a large share in the progress of our association and of the church. In the promotion of this department (as in all our work) it is our purpose to cooperate with other like agencies of the church.

One of the most interesting phases of our interdenominational work is the promotion and observance of the World Day of Prayer. Beginning as a day when American women gathered to pray for world peace, it has so grown that it is now truly a World Day of Prayer. Programs are translated into many languages and as the sun encircles the earth on the first Friday of Lent each year the women of country after country gather together for world prayer. Last year the day was observed in thirty-eight different countries. Mrs. S. S. Hough, our president, has served as chairman of the committee in charge for a number of years, and it is under her leadership that this great growth has come.

Our staff remain the same with the exception of field worker. Miss Mary McLanachan succeeded Mrs. Anna Helen Maneval and is giving good service.

And what of the future? It is the hope of the Women's Missionary Association that we may do more effective work in the promotion of our organization. To this end we are calling a conference of Trustees, Department Secretaries, and Branch Presidents next February. Any suggestions that you can give whereby we might cooperate more closely or give better service in any way, would be truly appreciated. More than this, we hope that working together with the Foreign and Home Missionary Societies and the Board of Christian Education, a missionary program may be planned and put across to the whole church so that every man and woman, boy and girl, shall be enlisted in the great cause of missions and our denomination meet in a more adequate way our responsibilities and opportunities at home and abroad.

We thank Doctor Ziegler, Mrs. J. Hal Smith, and the missionaries who have so generously contributed to our magazine and given service in Branch Meetings, institutes, and W. M. A. Day Services. We extend hearty congratulations for the achievement of the past seventy-five years and our best wishes for glorious years to come, pledging our best efforts in continued cooperation.

Respectfully submitted,

Alice E. Bell,
General Secretary and Treasurer

REPORT OF SPECIAL SUPPORT SECRETARY

For Year 1929-1930

Another year of time has been turned into eternity. The value of our work in God's sight we shall not know till the last records are made up, but I know that the value of the work in my own eyes is too small to be at all satisfactory. I seem to *crawl* when I wish to *fly*.

So far as we can sum up the work in human estimates, I shall present the following:

Received from Budget	$56,924.78
Received through W. M. A.	6,316.91
Received in Special Gifts	15,392.30
Total	$78,633.99

There has been the usual amount of correspondence with people at home and abroad, the preparation of many articles for our various publications, and the preparation and sending out of hundreds of quarterly newsletters to the people who support our work.

Many books and papers have been selected with care, purchased, and sent to our Nationals in foreign fields.

I do not count the miles of travel, but do keep a record of addresses—where and when given and general character of the same. This year numbers two hundred and fourteen missionary and devotional talks, classes, etc.

I esteem it a rich privilege to contribute my bit for the greatest work in all the world. We are facing a new quarter-century in the history of our work and "there remaineth yet very much land to be possessed."

Mrs. J. Hal Smith

WHAT SEVENTY-FIVE YEARS OF MISSION WORK HAVE ACCOMPLISHED

Bishop A. R. Clippinger

It is very fitting that the Board of Foreign Missions should meet once more in the beautiful town of Westerville around which are so many hallowed memories. But none more sacred nor hallowed than the founding of the Home, Foreign, and Frontier Missionary Society in the year 1854, and the sending out of three stalwart, consecrated young men to Africa, to seek out a mission field and blaze a trail for their noble successors. It is great to be a missionary today, but to be a missionary in that early period required more than ordinary courage and consecration. There was no precedent to follow. There were no well beaten highways of procedure. The black jungles of Africa were as trackless as the ocean which carried these early missionaries to their destination. Disease and danger lurked in every corner while these ambassadors of the cross pressed their claim and went steadily forward. God only knows the heartaches and the weary, lonesome hours of this trip spent so far away from home. In love and unselfish consecration W. J. Shuey, D. K. Flickinger, and Daniel C. Kumler, laid a golden cable which has bound together two continents for a span of seventy-five years. In their trail and across the decades have gone scores of other like-minded noble sons and daughters of God to catch up the banner of Jesus where they were compelled to lay it down and plant it on higher ground.

Standing upon this pinnacle of time we review the years with ever increasing interest and appreciation. It is only a vain attempt to tell what has been accomplished in the field of missions during the last seventy-five years. Two generations have come and gone since this noble experiment was tried. That it has proven successful is not a debatable question for the annals of United Brethren Church history have devoted pages to further achievements which mark in a very definite way the progress of a denomination. Only those souls that have been led from darkness into light through the efforts of our missionaries can write the story of missionary progress. Only those individuals that have been redeemed and have washed and made themselves clean can tell what God hath wrought in heathen lands. The greatest chapter on foreign missions has never been written. The real facts will never be known until the Lamb's Book of Life is opened and we review the names of those that have washed their robes and made them white in the blood of the Lamb. What a story of Christian progress that will be. On one page will be written the names of those noble Christian missionaries who have lived like heroes and some have died martyrs to the cause of Christ. On the opposite page will be inscribed the names of those whom they have won to Jesus Christ.

Yet we are not left without tangible evidence and along the road of life are many mile posts which tell of missionary progress. The history of missions is like an inverted pyramid. It is like the cloud which Elijah saw, the size of a man's hand, but it brought refreshing rains. It is like the onflowing stream, ever deepening and broadening, carrying with it new life. It is like the leaven which the woman hid in three measures of meal. So the Gospel of Jesus Christ continues to spread and penetrate the darkest sections of the world. Our time is too short and

our knowledge too limited to recite all the facts in connection with our history of missions. Yet there are epochs and incidents which will serve as inspiration to us and help us to a fuller realization of the leading hand of God.

It is hard for us at this distant point of time to fully realize the conditions which must have obtained when it first entered the hearts and minds of our fathers to send out missionaries. There were many then who said we have heathen enough at home, why send missionaries to Africa. But they were undaunted in their efforts and with a courage that knew no doubt they selected Africa as the most opportune field of operation. As they said, "It is the most needy field and the most difficult to cultivate." At the first session of the Missionary Society, held in Westerville, June 1, 1854, Bishop J. J. Glossbrenner presiding, the Rev. W. J. Shuey, then a pastor in Cincinnati, was appointed missionary to the West Coast of Africa. His chief work was to locate a field and open up that field for other missionaries that soon would follow. In November of the same year the Executive Committee selected Rev. D. K. Flickinger and Dr. D. C. Kumler to accompany him. They set sail January 23, 1855, and arrived at Freetown, West Africa, February 26. This was before the days of our Civil War and the right to hold slaves was a much debated question. The negro was the subject of discussion in many groups. England had already abolished slavery and Sierra Leone had become a shelter for the English slave. The American trader soon began the traffic among black men. To send out missionaries under such circumstances made the work all the more difficult and more hazardous. Conditions were not at all auspicious for the work of these early missionaries. At the Board Meeting in June, 1856, the following resolution was adopted:

"We would not conceal the fact that the moral and physical conditions of Africa present gigantic obstructions to the progress of the Gospel, and were it not for the vast importance connected with its evangelization, and especially for the positive command of Christ to go there and preach, we should abandon the work in despair. We trust the church has counted the cost and will stand by the Board in every emergency."

Indeed the next year Doctor Flickinger visited Liberia with the thought of opening up our work in that province but returned to recommend that the Church should continue to work in Sierra Leone. Finally Chief Caulker offered a site for the mission consisting of one hundred acres of land on a cape extending into the sea.

The next year a portable frame chapel and house combined was sent out from New York City and erected at Shenge by Rev. J. K. Billheimer and Doctor Witt. This was the beginning of our work in Africa. These faithful and untiring missionaries labored three years before they began to see the fruits of their labors. The first convert was one named Tom Tucker and the second Lucy Caulker, a daughter of the chief who gave us the land. She became an outcast at the hands of her father because of her religious belief. Later, however, she was instrumental in leading her father, the chief of the tribe, to accept Jesus as his Savior also. The first decade of our missionary experiment ended with but two converts.

For a period of two years there was no missionary on the field, from April, 1864, until December, 1866, when Rev. and Mrs. O. Hadley arrived in Shenge. They served two and one-half years, the longest term of any of our missionaries up to that time. He contracted the African fever and came home very sick. In just one week after his arrival at their home in Lafayette, Indiana, April 28, 1869, he died a martyr to the cause of missions.

The General Conference of 1869 at Lebanon, Pennsylvania, considered at some length the missionary project and there was a strong feeling that all future efforts should be abandoned but Doctor Flickinger pleaded for the cause and his wishes prevailed. A special effort was then made to procure more money and other missionaries. One year later, Rev. and Mrs. Gomer, colored missionaries from America, were sent out. This was in the year 1871. From that day to this there has never been a day when some missionary has not been on the west coast of Africa. At the end of twenty years there were but two organized churches with twenty-four members. This early history was most discouraging and I have taken considerable time telling the story that you may see and appreciate the faith, the sacrifice, and the determination of these fathers who were pioneers in the cause of missions.

The next milestone along the road of progress in missions was the organization of the Women's Missionary Society (1872) and the opening up of work at Rotifunk in the year 1876. The faithful women of the Church have given themselves unstintingly in service and money for the spread of the Gospel in foreign lands from that early day to the present time with ever increasing interest and zeal. The educational work of this organization has been of untold value to the denomination in the field of missions. God alone can measure the great good that has been accomplished through this efficient organization.

New fields have been opened up from year to year in Sierra Leone. Right early the missionaries saw the great need of educational work if the cause of missions was to be made permanent. The first real and permanent step in this direction was the erection of the Rufus Clark Training School at Shenge. This building was made possible by the generous gift of Mr. and Mrs. Clark of Denver, Colorado, the largest sum that had hitherto been given. The materials for the construction of the school were taken from the ruins of the John Newton slave pen on Plantain Island. Doctor Hough says, "Thus the wrath of man was made to praise God." Simultaneous with this was the erection of a school for girls at Rotifunk, known as the Mary Sowers Home for Girls.

I have not time to trace every step along the line of progress but by way of a summary I quote from Doctor Ziegler's and Bishop Statton's report of their visit to Africa. They report 32 organized churches with a communicant membership of 2,163 and about 1,500 seekers. A still larger number in the Sunday School. A total of 30 missionaries including wives on the field. There are now 26 itinerant ministers, 15 of whom are ordained. It should also be said there are about 100 other workers. In addition to the educational and evangelistic work, there are 5 dispensaries and hospitals which treated last year over 25,000 patients. Our total church property in West Africa is valued at $214,713.

The next important step in our missionary work is the opening up of a new field in Southern China, in the year 1889—forty-one years ago. This work was undertaken by the good women of our Church when they sent out Rev. George Sickafoose, Miss Austia Petterson, later Mrs. H. K. Shumaker, and Miss Lillian Schaffner. They located on the Island of Honam, Canton. Right soon, in the year 1891 and 1892, these early missionaries were reinforced by Doctor Halverson and Doctor Regina Bigler, who still lives and wields a wonderful influence for good on the original field where she took up the work. What a wonderful record of service she has had across a period of four decades. Her tender ministries in the healing of the body and the binding up of broken hearts will never be known on

earth. God alone can tell the faithful works of this good woman. May these, the latter years of life, be the sweetest and best of all.

Medical work in China has received greater emphasis here than in any of our fields, perhaps because of the mass of population, and secondly because of the festering sores and lack of sanitary living. Educational work also has been second only to the work of medicine. It should be said that all this work is only a means to an end, that end being the salvation of the souls of those who go groping their way in superstition and fear. Missionary work in China in recent years has been greatly retarded by the continuous unrest and uprisings, making it hazardous for our missionaries to go about especially into the country. The work carried on for girls at Miller Seminary, Siu Lam, is a monument to the faith of the Women's Missionary Society. It was the writer's happy privilege to participate five years ago in the twenty-fifth anniversary of the founding of Miller Seminary. At that time two little girls were presented of the second generation. The most recent work in China is the Union effort in the schools also the United Church of China. In the Chinese struggle for liberty the indigenous church alone appeals to them. Today 11 missionaries, 9 native ministers, 1,018 communicant members, compose the staff and Church.

Our next missionary venture was in the Sunrise Empire of Japan. The first missionaries to be sent out were Dr. and Mrs. A. T. Howard in the year 1895. The Japanese had already been giving much attention to medicine and public schools so in that respect our task was much relieved. The chief duty of the missionaries was to evangelize and build up a native church among a people that were well on their way to complete civilization. Indeed, Japan claims to be the only civilized nation in the Orient. In Japan as no where else much good, both direct and indirect, has been accomplished through kindergarten work. The term of service is longer in Japan than in some other fields because of the salubrious climate. Since the year 1900 we have been cooperating with the Doshisha University at Kyoto. At present Dr. Frank Shively is our teacher on the staff of the Theological faculty. Our work in Japan has progressed slowly but very securely. The number of missionaries are few as the native workers are quite capable and able to carry on successfully for themselves. There are 19 native pastors with 20 other workers, a communicant membership of 2,003, and 12 church houses with a valuation of $258,725.

The Spanish-American War had no sooner come to a close in 1898, than the missionary centers of the United States felt an obligation in carrying the Gospel to Porto Rico. The West Indies like the Philippines had had a Catholic background for centuries, but knew not the hope and joy and peace of the Protestant Christian.

The several missionary Boards from Continental America sent their secretaries to Porto Rico to explore this newly acquired territory. Among those who went was our own secretary, Dr. Wm. M. Bell. The Island was divided into sections, each denomination taking certain areas for intensive cultivation. United Brethren were assigned territory in the south, with Ponce as the headquarters.

Our first missionary, Rev. N. H. Huffman, arrived July 27, 1899. In 1901 Rev. Philo Drury and wife, now superintendent of our mission, went to the Island. Our first church was built in Ponce in 1902 under the direction of Brother Huffman. Three years ago it was rebuilt and enlarged. It was my happy privilege to dedicate this new building which is one of the largest and best on the Island. Our major

work in Porto Rico is along the line of *Evangelism*. There still remain unoccupied barrios in our area.

Dr. Philo Drury, Executive Secretary of the Evangelical Union and Manager of the Union Press, is rejoicing at the completion of plans for a United Protestant (Evangelical) Church in Porto Rico. This coming January the first, Annual Assembly will convene, at which time the mission churches of the Congregational, Christian, and United Brethren will unite by action of the Mission and the approval of the supporting Boards.

The concrete results of our labors in Porto Rico are indicated by these figures: 13 native pastors, 21 organized churches with a membership of 1,715, 31 Sunday schools with 2,866 enrolled officers and pupils.

Very soon after opening of work in Porto Rico, the Mission Boards of America turned their faces toward the Philippines which came under the control of the United States also. Early pioneers were Revs. S. B. Kurtz, E. S. Eby, and Rev. and Mrs. L. O. Burtner. The work was difficult and the situation discouraging the first few years. For a time the Women's Missionary Society—which opened the field—considered seriously the question of withdrawing. At last those who had faith in the project won and another family was sent out in 1903. They were Rev. and Mrs. H. W. Widdoes of Kansas. Mr. Widdoes moved to San Fernando, the capital of La Union Province. He and Rev. M. W. Mumma, who came a year later, determined to make this the center for our work. From then on the Mission grew until now it is the largest in membership and the most advanced in self-support. A rare type of Filipino leadership was won and trained. Our pioneer work now is among the tribes of Mountain Province. There are 14 missionaries on the staff, 30 Filipino pastors, a church membership of 5,500, and church property with an appraised value of $220,000.

Sometimes it is said that figures do not mean much, yet statistics do represent the framework and machinery by means of which organizations or movements achieve and make progress. If we keep this in mind the following summary will be of interest:

Missionaries	64
Native ministers	101
Other workers	177
Organized churches	127
Members	12,417
Contributions on the field	$40,123
Total value of property, (Appraised)	$1,010,494

Africa being the most backward of the fields in which we are working was the slowest to develop. Today, however, we have a growing Church and conference well manned by African leaders. In two fields, China and the Philippines, we have seen various mission churches federate and form one strong national church. Our mission churches are united with these national movements. In four fields much of our educational work is carried on in union institutions. We have union medical institutions and presses also. The last ten years has seen remarkable progress in self-support.

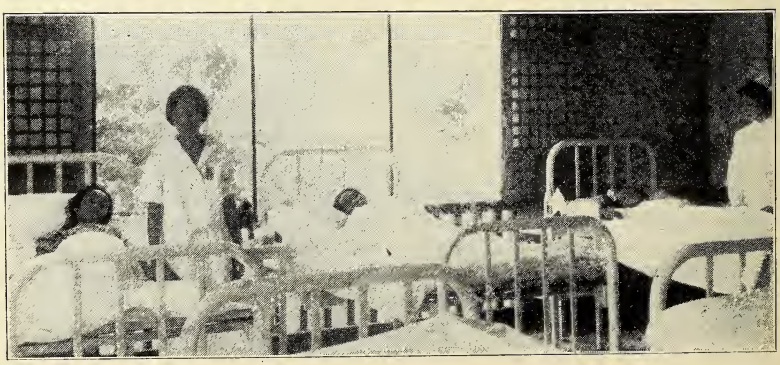
A unique piece of cooperative work was undertaken in Santo Domingo in 1920. A Board for Christian work in Santo Domingo was organized by representatives from the following churches: Methodist, Presbyterian, and United Brethren. Dr. P. W. Drury, missionary in Porto Rico, was pioneer in this work. Results are

very encouraging. The plan affords an opportunity for trying out cooperation at home through one board, thereby eliminating denominational competition and confusion on the field.

The history, growth, and development of any institution or project centers not in location, natural surroundings, or environment but in personality and character. To write the history of missions would mean to write the biography of noble men and women, some of whom have died as martyrs to the cause. This long list of noble sons and daughters of God is made up not only of those who have gone abroad but of consecrated men and women who have given of their children and their money to make possible a holy work like this. When the Lamb's Book of Life is opened and the roll of the missionary saints is called, they shall come from the north, the south, the east, and the west. From the islands of the sea and the continents of the world, from the humble cottage on the mountain side and the comfortable mansion in the great city, they *come*, they *come*.

While we are assembled in holy memory of others and to celebrate the beginning of a great work, I have a feeling there is also a reunion just beyond the gates of death, somewhere in the realm of the Celestial. At the feet of Jesus, the great Shepherd of the sheep, I see Doctors Shuey, Flickinger, and Kumler, together with our martyrs in Africa, Crecelius of Japan, Kelvin Shoop and Miss Bertch of China, and a long list of others, who have laid down their lives that others might live in the light of the Gospel of Jesus Christ. It is pleasant to stand on this pinnacle of achievement and review the past in panoramic view, yet we must not tarry here for there is much work to do at the foot of the mountain. The lives of these great men and women of the past are an inspiration to us while the future challenges us to all that is holy and good.

Faith of our fathers, living still,
In spite of dungeon, fire, and sword,
Oh how our hearts beat high with joy
Whene'er I hear the glorious word!
Faith of our fathers, holy faith,
We will be true to thee till death.

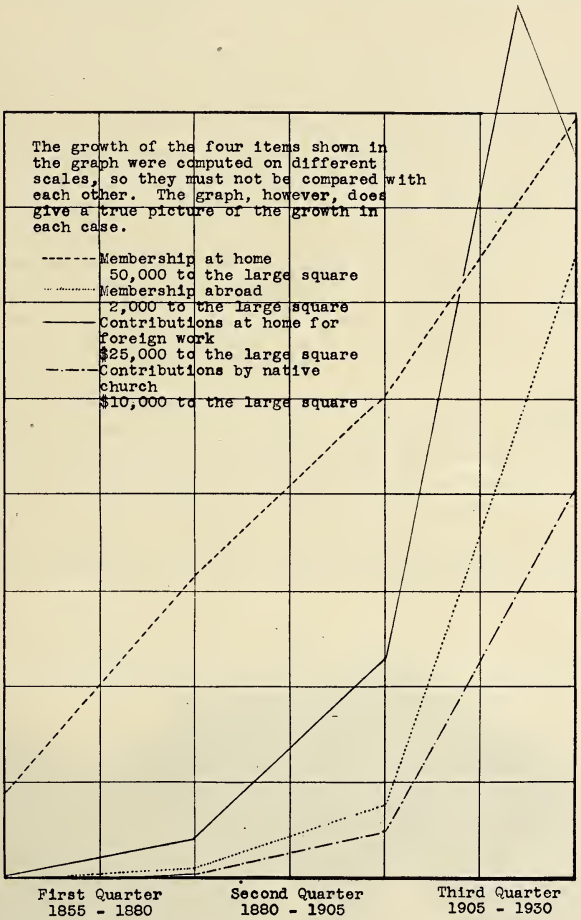


Women's Ward, Mission Hospital, Philippines

SURVEY AND CHART

1855—1880. A Period of Beginnings

When the Church began its foreign mission work it had less than 50,000 members and very few funds to carry on the enterprise. They met so many difficulties and reverses in the early years that some looked upon it as a plain indication that



the mission should be abandoned. But it was not. A few refused to give up in despair, among them were the women who organized a society in 1872 and began work in Africa also. The first twenty-five years closed with two mission stations, five missionaries, and about 150 native Christians. In the meantime the membership at home had increased to 157,835 and the annual contributions for foreign missions to $8,500.

1880—1905. A Period of Expansion

The next quarter of a century was characterized by expansion. Four new fields were entered during this period. China in 1889, Japan in 1895, Porto Rico in 1899, and the Philippines in 1901. The quarter closed with 31 missionaries on the field, 38 organized churches, and 1,429 members. Plans were then laid for more intensive work. The enterprise proved a blessing to the church at home, for we made another marked gain, closing the period with 252,745 members and with annual contributions for the work abroad totaling $56,000.

1905—1930. A Period of Development and Adjustment

This period was marked by an intensive effort to develop an indigenous church. The results are indicated by the following figures which give a summary of our work: Missionaries 64, ordained native pastors 52, organized churches 127, members 12,417. Think of this! These 12,417 members contributed more last year for all purposes—educational, medical and evangelistic—than our entire church contributed for the work twenty-five years ago. Remarkable growth in the Church at home was noted also. At the close of the quarter our membership numbered 394,025 and their contributions for the work abroad increased to $187,573 annually.

1930—1955. A Period of Cooperation and Advancement

The tasks confronting us today are not any more difficult than those confronting our forefathers. Seventy-five years ago it seemed almost impossible. Some even said it was foolish to attempt it. Look at the results. Surely the records of the past should inspire us. If the Church with such meager forces and limited resources could do such exploits through faith, what cannot the Church with its men and resources do today through a living faith in the same God? These accomplishments are a guarantee that God will do for us what He did for our fathers if we trust Him and go forward.

Baptismal Service in Taio River, West Africa

A CALL TO PRAYER AND UNSELFISH SERVICE

Report of the Committee on Findings and Future Work

We are deeply impressed as we look back over the past seventy-five years of missionary history in our church. The daring faith of our fathers, the tender compassion, the absorbing interest in reaching those lost and dying, who were living without any knowledge of the Son of God, the unique conviction of the immediacy of the task and their personal responsibility for it, all this, coupled with an unshaken belief in the absolute adequacy and supremacy of Jesus Christ as Savior of the world moves us. We feel the urge of a new and holy purpose and sense anew our part in carrying on the work so nobly wrought by them through faith in the Son of God.

As we face the next quarter of a century of missionary effort we are conscious that new world conditions have created exceedingly perplexing problems for us. We are sure, however, that He who wrought so mightily through consecrated men and women in the past is the same eternal Christ who beckons us today to share in the glory of a redeemed world. He changeth not neither are His plans for the redemption of a lost world altered. His last commission has not been revoked. His Gospel must be declared until every nation and every tongue shall know the wondrous story, and we His followers must be the bearers of that message.

The missionary task is not optional, but continues to be the central task of the church and is obligatory upon every true follower of Christ. Christ's command leaves no room for question. The widespread complacency, the declining support of the work, the apparent dearth in intercessory prayer, and the alarming growth in self-indulgence reveals a serious condition within the church. We would, therefore,

1. Call the whole church—pastors and laity—to a new dedication of self to Christ in a pledge of fullest obedience and to a return to His way of simple living, earnest praying, and sacrificial sharing.

Only as He lives again in the hearts of His followers by the power of the Holy Spirit will the conviction of the urgency of the task be recovered and His resources be released for its accomplishment. This is our most urgent call because it touches our greatest need.

2. We recommend a great extension of missionary education with all the wider implications of the missionary task, which coupled with the Spirit of God will broaden the vision, create conviction, and challenge life, prayer, and financial support beyond anything which has characterized the efforts of the past seventy-five years.

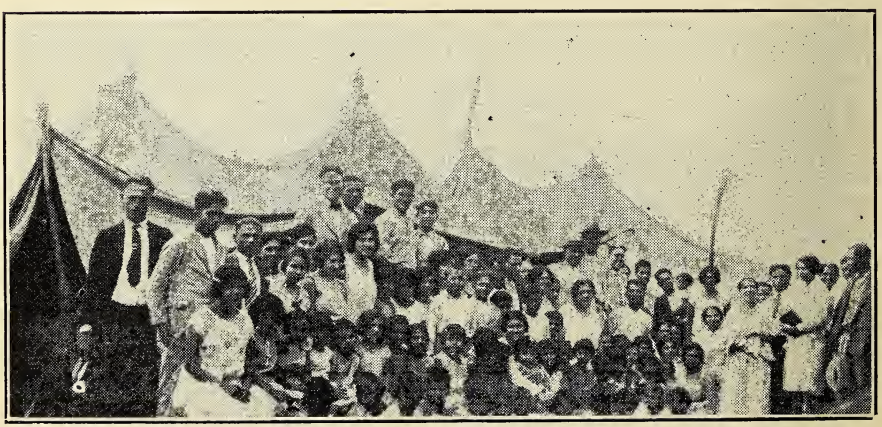
3. We realize the faith and valor manifest in the life and practice of the younger church, and recommend that there be an interchange of spiritual values by bringing occasionally into this country some of the most able Christian leaders obtainable in other lands for deputation work in churches, conventions, and other gatherings, and for lectures in our schools.

4. We recognize the trend toward the unification of all Christian forces abroad through interdenominational cooperation and church union as a most hopeful

sign in the growing kingdom and recommend that the Board continue to give whole-hearted encouragement to our missionaries in all lands in further efforts toward such unity in every phase of missionary work. Nothing short of a united church in every land can fulfill our Lord's prayer for His followers.

5. We are challenged by the calls which have been brought to us from the regions beyond our present mission stations in each field. Many of these have been repeated annually for more than a decade, and still the men, women, and little children continue to "wait for the messenger of God who cometh late." We believe that through these God is calling the church—this great United Brethren Church, which was born through the sacrifice and toil of a foreign missionary founder, a church which in times past has manifested an intense missionary and evangelistic zeal and passion, a church rich in resources—to advance her lines and to push out and occupy these needy areas. We believe He is commanding our church to move forward; therefore, we recommend that the Board plan an expansion of work into some of these waiting regions, while at the same time we challenge the church to a consecration which shall be equal to the task.

Bishop G. D. Batdorf
Mrs. S. S. Hough
Mrs. E. M. Hursh
S. C. Caldwell
Paul Shettel
W. E. Snyder
W. N. Roberts
Committee



Tent Evangelism, Porto Rico

MINUTES OF TWENTY-FIFTH ANNUAL MEETING

OF THE

FOREIGN MISSIONARY SOCIETY, UNITED BRETHREN IN CHRIST

HELD IN THE FIRST UNITED BRETHREN CHURCH, WESTERVILLE, OHIO

NOVEMBER 11, 12, 13, 1930

The twenty-fifth session of the Foreign Missionary Society (the seventy-seventh meeting of the Home, Frontier, and Foreign Missionary Society) was convened in the First United Brethren Church, Westerville, Ohio, November 11, 1930. The opening session was called to order by Bishop A. R. Clippinger, president of the Board, at 8:45 a.m., November 11. Prof. J. H. Ruebush led in the singing of the hymn, "Holy, Holy, Holy," after which Bishop H. H. Fout led in prayer.

Bishop Clippinger then read a Scripture lesson from Isaiah 22:11, 12, and commented upon the application of these words of the prophet to the world situation today.

In the absence of the Recording Secretary, Rev. M. W. Mumma was elected secretary pro tem.

Dr. S. G. Ziegler then moved that the printed program be adopted as the official program for this Board meeting, including the Jubilee Celebration; also that the name of Dr. H. W. Widdoes be added to the Committee on the Home Base. Motion adopted.

Motion was made and carried that the morning session be adjourned at 11:30 in order that those attending the meeting might attend the Armistice Day program conducted in the college chapel by the students.

Motion was made by Doctor Ziegler and adopted, that missionaries on furlough, pastors, and executive secretaries of the various Boards and Institutions of our denomination be admitted to advisory seats in the sessions of the Board.

The following members of the Board were present: Bishops A. R. Clippinger, A. B. Statton, H. H. Fout, G. D. Batdorf, Drs. J. R. King, S. F. Daugherty, C. W. Winey, Prof. J. H. Ruebush, Mr. S. C. Caldwell, Mrs. E. M. Hursh, Mrs. J. R. Engle, and Mrs. S. S. Hough.

The treasurer of the Foreign Mission Board then read his report and recommended that the auditors' report be read and acted upon previous to the adoption of his report.

Doctor Ziegler read the report of the auditors, Messrs. Battelle and Battelle.

Mrs. E. M. Hursh moved the adoption of the auditors' report. Motion carried.

Dr. J. R. King moved the adoption of the treasurer's report, which was also carried.

Dr. S. G. Ziegler then read the twenty-fifth annual report of the Foreign Missionary Society which is also the seventy-seventh annual report on the work of foreign missions in our denomination. (Report on file.)

Dr. C. W. Winey moved that the report be adopted. Motion carried.

Mrs. J. Hal Smith then presented her report as Special Support Secretary.

Moved by Prof. J. H. Ruebush that the report of Mrs. Smith be adopted. Motion carried.

Miss Alice Bell read her report as the General Secretary of the Women's Missionary Association.

Dr. C. W. Winey moved that the report of the Women's Missionary Association be adopted. Motion carried.

The Chairman appointed the following committee on Resolutions: C. W. Winey, J. H. Ruebush, and Mrs. J. Hal Smith.

Moved by Professor Ruebush that the chair appoint a Committee on Findings and Future Work. Motion carried. The following committee was appointed: Bishop G. D. Batdorf, Rev. W. N. Roberts, Mr. S. C. Caldwell, Mrs. S. S. Hough, Mrs. E. M. Hursh, Rev. Paul Shettel, and Dr. W. E. Snyder.

Dr. E. I. Conner presented the report on our work in Africa. The report was written by Rev. J. F. Musselman, superintendent of the mission.

Dr. J. R. King moved that the report be adopted and that the recommendations be referred to the Committee on Africa and also to the Committee on Appropriations. Motion carried.

Mrs. J. Hal Smith presented the report on China, which had been prepared by the superintendent of the Mission, Dr. C. W. Shoop, with a supplementary report prepared by Dr. Frank Oldt.

Dr. C. W. Winey moved that the report be adopted and the recommendations referred to the proper committees. Following explanatory notes by Doctor Ziegler, concerning the registration of our schools, the motion carried.

The session adjourned at 11:25.

Tuesday Afternoon

The session was called to order at 3:00 p. m. by Bishop Clippinger. Professor Ruebush led in the singing of "Come, Thou Almighty King."

Scripture Lesson, James 2, was read and prayer offered by Rev. L. B. Mignerey.

The report on Japan, prepared by Rev. J. E. Knipp was read by Prof. J. H. Ruebush. It was adopted on motion.

The report on Porto Rico, prepared by Dr. Philo W. Drury, superintendent, was read by Dr. C. W. Winey, and adopted on motion.

The report on the Philippines, prepared by Rev. Walter N. Roberts was read by him, and adopted on motion of Professor Ruebush.

Moved by Doctor Ziegler that a period be set apart on Wednesday afternoon to hear greetings from the secretaries of other church Boards. Motion carried.

Report of the Committee on Japan was read by Rev. A. H. Sholty. Mrs. S. S. Hough moved the adoption of the report. Motion carried.

The report of the Committee on Porto Rico was read by Mrs. J. Hal Smith. Moved by S. C. Caldwell that the report be adopted. Motion carried.

Dr. H. W. Widdoes read the report of the Committee on the Philippines. On motion of Doctor Ziegler the report was presented and adopted item by item, omitting Item 2 for later action. Dr. J. R. King moved the adoption of the report as a whole. Motion carried.

At the suggestion of Bishop Clippinger, the Nationals from our various mission fields were introduced. Dr. H. W. Widdoes presented Brothers Venancio Madayag and Julian Bacalzo of the Philippines; and Dr. J. R. King presented Mr. Ross Lohr of Africa. Mrs. J. Hal Smith presented Mrs. J. Sick, who was not a national from the foreign field, but the president of the Ohio German Branch of the Women's Missionary Association at the time this conference disbanded in the process of its absorption by other conferences.

Dr. J. R. King presented Mrs. Hilda Shuey, widow of the late W. A. Shuey, as a representative of the family of Dr. W. J. Shuey, one of the first missionaries to Africa.

Moved by Prof. J. H. Ruebush that the president, secretary, and treasurer be authorized to sign legal papers in the interim between meetings of the Board.

Moved by Mr. S. C. Caldwell that Mrs. J. Hal Smith be reelected Special Support Secretary of the Board.

Moved by Prof. J. H. Ruebush that the selection of representatives to the Foreign Mission Conference be referred to the Executive Committee.

Announcements were made in regard to meetings of various committees.

Moved by Dr. C. W. Winey that the session adjourn. Motion carried.

The closing prayer was offered by Rev. G. W. Emerson of Iowa Conference.

M. W. Mumma, *Secretary pro tem.*

Tuesday Evening, 7:30

The service was presided over by Mrs. S. S. Hough, National President of the Women's Missionary Association.

Miss Janet Gilbert conducted a beautiful and impressive service of "Appreciation and Praise."

The program as printed was carried out. The general theme of the evening was "Elements in the Christian Religion Which Are Changing: Africa, China, and the Philippines." Rev. G. T. Rosselot spoke on the transforming power of the Gospel in Africa; Miss Myrtle Lefever, China; and Rev. W. N. Roberts, the Philippines. The evening was one of fine inspiration and profit.

Wednesday Morning—November 12

The meeting was called to order at 9:30, Bishop G. D. Batdorf presiding.

The service was opened by singing "Beneath the Cross of Jesus," led by Prof. J. H. Ruebush. The opening prayer was offered by Doctor Ashcraft, who had charge of the devotional hour. As the basis of his message he used the Beatitudes from the Sermon on the Mount. At the close of his address the congregation joined in singing "When I Survey the Wondrous Cross."

Dr. W. G. Clippinger, president of Otterbein College, welcomed the members and friends of the Board to the Campus, and invited them to visit the various buildings at their pleasure.

"What Makes the Missionary Task Urgent Today" was the general theme for the morning session. Among the Japanese, the question was answered by Rev. A. H. Sholty; in the Philippines by Miss Lottie Spessard. Many discriminating points were brought out by these speakers.

Miss Avelina Lorenzana delighted the congregation with a solo entitled, "I Heard the Voice of Jesus Saying."

The general theme of the morning was further discussed by Rev. J. S. Innerst, Miss Naomi Wilson and Dr. N. H. Huffman. All these speakers brought messages of interest and power.

Rev. G. Seigenfaler, D.D., of the Evangelical Synod brought greetings from their Foreign Mission Board.

The closing prayer of the morning was offered by Dr. O. T. Deever.

Wednesday Afternoon

The afternoon session opened at 2:00 p.m., by singing "Through Endless Years Thou Art the Same," and "There is a Wideness in God's Mercy."

Doctor Ashcraft led in prayer and continued his study of the Beatitudes. His address was followed by singing, "Joy to the World."

Doctor King, chairman of the Entertainment Committee, made a brief statement, welcoming the members and friends of the Board to their homes, and made announcement concerning the serving of meals at the church.

Among the interesting features of the afternoon session was the presentation of representatives and telegrams bearing greetings from other Boards and denominations to the Board on this occasion of its Seventy-fifth Anniversary.

Then followed a masterly address by the president of the Board, Bishop A. R. Clippinger, D.D., on "What Our Seventy-five Years of Missions Have Accomplished." The Bishop in a concise and clear manner portrayed the history of our missionary work from its beginning seventy-five years ago.

The congregation joined in singing "All Hail the Power of Jesus Name."

Miss Lenore South, a student of the college, delighted the audience with a solo.

The congregation joined in singing "My Jesus As Thou Wilt."

Following this the next general topic, "Christ Is Needed Everywhere" was taken up. "Why He Is Needed in China" was discussed by Miss Chi Kwong Leung; "Why He is Needed in the Philippines" by Miss Avelina Lorenzana; "Why He is Needed in Africa" by Prof. Ross Lohr. These representatives from the foreign fields were followed by an address by Richard Allaman on "Youth's Response to This World Need."

After announcement by Bishop Clippinger, Bishop Batdorf, and Doctor Ziegler, the afternoon session came to a close, the benediction being pronounced by Dr. S. S. Hough, former secretary of the Board.

Wednesday Evening, 7:30

The Westerville congregation, under the direction of Prof. J. F. Smith, presented a pageant portraying our seventy-five years of mission work abroad. The pageant was prepared by Mrs. J. Hal Smith, and was entitled "The Great Commission."

Thursday Morning—November 13

The Report of the Committee on Africa was read by Miss Alice Bell. After some discussion the report was adopted.

Miss Bell also read the report of the Committee on Foreign Students. On motion, the report was adopted.

The report on China was prefaced by remarks from Bishop H. H. Fout, chairman, and was read by Miss Myrtle Lefever. After an interesting discussion the report was on motion adopted.

The Report of the Committee on Home Base was read by W. N. Roberts.

Report of the Home Base Committee

Your Committee on Home Base met and beg leave to submit the following recommendations:

1. That the fertile suggestions of the General Secretary for the cultivation of the Home Base be adopted.
2. That the twelve points or suggestions for the cultivation of the local church (indicated in the General Secretary's report) be printed on cards and sent out to pastors and other church leaders.
3. That we approve the plan for the observance of the Seventy-fifth Anniversary and the offering, and urge the whole church to cooperate.
4. That the possibilities of showing the pageant in church centers be studied and if found practicable, arrangements be made for putting on this pageant during the first quarter of next year.
5. That the Board of Christian Education and the three Missionary Boards be urged to plan together and put across a definite missionary program of education.
6. That we ask the Foreign Mission Conference of North America to consider the advisability of arranging for regular radio programs on foreign missions.

7. That we request that the Executive Committee of the Foreign Mission Board in its next meeting to appoint the Standing Committees for the next annual Board meeting, in order that there might be a continuous study of the problems relating to these committees.

8. That a further study be made of the possibilities of the use of pictures in connection with mission education, and that the Executive Committee give this careful consideration.

9. That we express our high appreciation to our General Secretary for the able way he has directed the work of the Society in such an economic fashion, both in his care in keeping income and expenditures reasonably balanced, and in the splendid administrative promotional work that has been carried on at so small a cost.

10. That we adopt the following resolution:

"Whereas a historic sense of the marvelous providential leadership and blessings of God upon the missionary work undertaken in faith and prayer by our forefathers, has been made more vividly real to us, and

"Whereas, We feel that we are now entering into another great era of missionary endeavor, and

"Whereas, The churches all over America and in many other portions of the world are undergoing a great crisis,

"We, the members of the Foreign Missionary Society, of the Church of the United Brethren in Christ, assembled in the Seventy-fifth Anniversary Board meeting issue to the whole church, at home and abroad, this call to sacrificial prayer:

"*a*. For a Spirit of Missions. That the Church may see the whole world's need of Christ, and may be ready for any sacrifice in order to make Him known to all mankind.

"*b*. For a Spirit of Prayer. That Christian people may learn to pray as Christ prayed and taught His disciples to pray; and that an ever increasing number of interceders may be raised up until the whole Church is awakened to prayer.

"*c*. For a Spirit of Sacrifice. That the Church may be willing at whatever cost to follow and bear witness to the way of Christ."

"A careful study of promotional methods used by other Boards reveals the fact that the best and most successful have been conferences and institutes with small groups of pastors and laymen which reached down in some cases to the local church. Some of the British societies have had unusual success with this method. It has not been tried out in America with the same thoroughness, partly because of the wide expanse of territory which churches must cover here. If certain sections of the church could be cultivated in such fashion this year and other sections in like fashion in other years, I am convinced that it would produce a marked change in the attitude of the Church toward missions."

In accordance with the principles of the above paragraph, we suggest the advisability of testing the following program of cultivation of the non-progressive areas of our church.

That the Board of Administration in cooperation with all the other general departments, such as Home and Foreign Missions and Board of Christian Education, organize teams of three to tour selected areas, each team to include:

1. A home or foreign mission speaker.
2. A speaker representing the Women's Missionary Association.
3. A speaker representing the Religious Education of the church.

These teams to work in cooperation with the local leaders, such as superintendents, their group leaders and other local group leaders, in holding one day rallies or institutes in which the speakers bring inspirational and informational addresses, these to be followed by discussions of the problems confronting local churches and groups.

It is further suggested that these institutes combine all the activities, such as Christian Endeavor, Women's Missionary Association, and other usual conventions so that the local leaders may not be called on each spring and fall to attend too many general meetings which may overload the workers and disturb the local church programs.

It is suggested that if departmental or special activities feel that they must discuss more freely their own problems and methods, that sectional group discussions be held.

These teams and local leaders would display their literature and supplies and demonstrate methods so that local church leaders may be helped in solving problems and increasing efficiency.

It is suggested that the evening services be made popular and informative, by using in part, at least, illustrated addresses.

It has been found that such teams can travel by auto quite cheaply and carry with them stereopticon slides and books and literature.

Collections at the evening sessions have usually been found sufficient to cover the traveling expenses.

This plan allows the teams and rallies the privilege of visiting the weaker churches and isolated groups where we have great untouched resources.

We believe this touch by teams of specialists in cooperation with local leaders offers a practical method of bridging the gap between the general church program and purpose, and the activities of the isolated and weaker local churches.

Respectfully submitted,

C. W. Winey
Mrs. J. Hal Smith
Mrs. E. M. Hursh
S. G. Ziegler
Alice E. Bell
H. W. Widdoes
W. N. Roberts
Committee

A supplementary report was made by Dr. H. W. Widdoes.

On motion, the original and supplementary reports were adopted.

Dr. H. W. Widdoes also made a supplemental report on the Philippine Islands, with reference to the Preacher Pension Fund. On motion, the report was adopted.

The Report of the Committee on Appropriations was read by General Secretary, Doctor Ziegler. Another reduction of $8,000 was made in the total amount appropriated to our Foreign Mission work.

Report of the Committee on Appropriations

The Committee on Appropriations had two lengthy sessions in which it considered carefully the estimates submitted from the mission fields. While the askings were slightly in advance of those submitted a year ago, in view of the present financial situation and of the policy adopted by the Board that its appropriations be based on the receipts for the previous year, we beg leave to submit the following recommendations:

1. That a total of $147,500 be appropriated for current work on our foreign fields during 1931, the same to be distributed as follows:

Africa	$45,000	Philippines	$26,000
China	26,000	Porto Rico	22,000
Japan	26,000	Santo Domingo	2,500

While this is $26,812 less than the estimates submitted, it is only $8,000 less than the total appropriated a year ago. Even though this is a slight reduction, the committee acts on faith when it makes it because the present trend in receipts threatens to be even greater than that.

2. That if in order for any mission to operate under the present budget it is necessary to detain missionaries now on furlough temporarily, the same be done until additional funds can be secured to send them out, provided their detention will not seriously interfere with the work on the field.

3. That the transportation of missionaries to and from Sierra Leone be planned hereafter both by the Board and Mission in Sierra Leone via the Barber Steamship Line, a direct line operating between New York and the West Coast, whenever suitable accommodations can be secured, thus materially reducing the cost of travel.

4. That permission be granted the China Mission Council to purchase any reclaimed or filled in land between our Betheden property on Honam and the proposed new bund, provided it can be done with funds secured through favorable exchange or currency.

5. That the request for a special appropriation for the support of Miss Avelina Lorenzana, Director of Religious Education in the Filipino Conference, be placed in the hands of the Executive Committee with instructions to make such provision as necessary and possible.

6. In order to provide credit for the Treasurer of the Mission in the Philippines during the last quarter of the year after the letter of Credit for said year has been drawn, we recommend that the Letter of Credit for the new year, or such portion of the first quarter's payment as may be necessary, cashable January 1, be sent sufficiently early to afford the necessary collateral for borrowing in case of emergency or other unforeseen needs.

7. That the second installment on the assessment for Seminary filling and grading expenses of $250 be paid from the Building Fund.

8. That the parcel of ground fronting our property at Lubuagan be purchased and an appropriation of $250 be made for same.

9. That the Executive Committee be instructed to provide for these two items during the year:

a. The necessary repairs at the Rufus Clark and Wife Training School, Shenge.

b. The deficit in the Porto Rican budget incurred during the rebuilding in the Island following the hurricane.

10. That we suggest to the Women's Missionary Association our medical work in Africa as one of the projects worthy of consideration in planning for the next World's Mission Advancement Day Offering.

11. That other requests in the estimates for buildings and equipment be placed in the hands of the Executive Committee with instruction to proceed with the repairs, construction, purchase, or payment of same during the year as funds are made available.

Your Committee on Appropriations recognizes the unusual significance of this Anniversary as a time for the lengthening of our chords and the strengthening of our stakes. In presenting these appropriations which represent a reduction below actual needs, we challenge the church to face the unmet needs and the unanswered calls from areas unreached. We plead for a full benevolence budget which is a small asking from a church so rich in spiritual blessings and resources. If it were done, the reduction we recommend this morning would be unnecessary, instead it would be possible for us to order an actual advance. Therefore, to the pastors and churches throughout our rich land, we submit these unmet needs for which your committee could not provide. It cannot be pleasing to Him whose suffering love reached to the point of supreme sacrifice that we, His followers, should be complacent in the midst of great human need. It could be met if the Church had more of the spirit and purpose of her Lord. Is not this a time when we as pastors, board members, missionaries, and churches, should pledge anew our purpose to walk with Him in the way of the Cross?

God's resources are limitless and they are available to those who will pay the price. The askings for this work through the Benevolence Service Budget are humiliatingly small when measured by the resources of every local church. We pray the Church, therefore, to face the situation seriously and not only meet our needs through the budget but in addition show the spirit of the second mile in providing for these needs in the regions beyond.

Respectfully submitted,

A. R. Clippinger, *Bishop*
J. R. King
C. W. Winey
Mrs. J. R. Engle
E. E. Ullrich
Mrs. S. S. Hough
S. G. Ziegler
Committee

On motion the report was adopted.

The program of the morning was then taken up with Bishop A. B. Statton, D.D., presiding.

"Savior Like a Shepherd Lead Us" was sung, after which Rev. J. Stuart Innerst brought the morning devotional message on "Having the Mind of Christ." It was an incisive and discriminating message.

"Giving the Whole Church a World Vision" was discussed by the Rev. E. W. Smith, D.D., Executive Secretary of Foreign Missions of the Southern Presbyterian Church. His message was based on Luke's statements of the Gospel, Chapter 4, and was one of unusual power.

Experiences in giving the vision to the local church were ably discussed by three speakers. Mr. Karl Krehbiel related in an interesting manner how the vision was given to the Sunday Church School over which he presides.

Rev. O. T. Ehrhart, D.D., pastor of Lancaster, Pennsylvania Covenant Church, told about the plan followed in the church over which he presides.

Miss Florence Clippinger told of her experiences as chairman of the Missionary Committee.

After announcements by Doctor Ziegler and Professor Warson, the Board adjourned, Dr. S. S. Hough offering the closing prayer.

Thursday Afternoon

Bishop A. R. Clippinger, D.D., presiding.

"We Praise Thee, O God" was sung, and prayer offered by Rev. J. E. Comer.

The Report of the Committee on Resolutions was made by Mrs. J. Hal Smith. The Report was adopted by a rising vote, visitors participating.

Report of the Committee on Resolutions

Your Committee would record a deep sense of gratitude to God for these days of rich fellowship together in this historic occasion of our Seventy-fifth Anniversary Board Meeting of the Foreign Missionary Society.

Once again we pay loving tribute to all our missionary workers both at home and abroad who have so heroically carried the light of Christ into many dark places in our world.

With all our hearts we thank the Westerville Church, College, and people who have left nothing undone that could contribute to our comfort and to the success of our meeting.

We would particularly mention the following:

The pastor of this church, who in addition to his numerous tasks, has so cheerfully contributed several numbers on the program.

Prof. J. F. Smith and his committee and all who had part in the pageant. They have worked intensely to give us the very impressive presentation of our seventy-five years of missionary history, which we viewed last night.

Dr. and Mrs. J. R. King who have opened their dining hall to minister to our needs.

The women of the church have provided good meals.

The janitor of the church has given quick and kind response to our every call for his help.

The people of the community have warmly welcomed us to their homes and provided free lodging.

We have not overlooked the flowers, flags, and other decorations which have beautified our surroundings.

We have deeply appreciated our guests—the representatives of other foreign boards, who have brought us greetings and kindly wishes from their respective bodies, the Nationals from our own foreign fields, and our pastors and people from all over the church whose presence and fellowship have added so much to our Anniversary meeting.

We recall the long years of consecrated and successful work done in our West Indies field by Rev. and Mrs. I. E. Caldwell and Rev. and Mrs. N. H. Huffman. They have made for themselves an abiding place in our Christian affections and our warmest wishes and prayers go with them into their lengthened years of service in other capacities.

Once again we applaud Rev. H. W. Widdoes and family for the long brave fight they have made for the life of Harry, and we tenderly speak to them our heart-felt sympathy in their recent bereavement which marks the first break in their family circle.

We gratefully recall the years of outstanding service given to the foreign missionary cause by Bishop W. M. Bell, first as General Secretary and later as President of the Board. We request our Secretary, Rev. S. G. Ziegler, to convey to him a written expression of our affectionate appreciation of himself and Mrs. Bell and we wish them a deepening sense of God's presence and blessing during these ripening years of life which they are spending by the western sunset sea.

Dr. S. S. Hough also gave himself unsparingly as Secretary of the Foreign Missionary Society for many years while great progress was made under his leadership. We are glad he is present at this meeting and we pay him high tribute.

We never cease to be grateful to the editors of our church literature for their gracious cooperation in promoting the foreign missionary cause through the printed pages of their publications.

We thank everybody, we love everybody, and we face the future hopefully in the strength of God.

C. W. Winey
J. H. Ruebush
Mrs. J. Hal Smith
Committee

The Report of the Committee on Findings and Future Work was made by Bishop G. D. Batdorf, D.D., verbally.

On motion the chairman of the committee was authorized to name some one who would submit the report in writing. Mrs. S. S. Hough was appointed to perform this duty.

On motion of S. C. Caldwell the minutes of the Board were approved without reading.

On motion the minutes of the Executive Committee were approved.

All items of business having been acted upon, the Board on motion adjourned.

The program of the afternoon was then taken up, with Bishop Statton presiding.

"All Hail the Power of Jesus Name" was sung, and prayer offered by Dr. T. J. Sanders.

The closing devotional message of the board meeting was brought by Rev. J. Stuart Innerst. His address was based on paragraphs from the 16th and 27th chapters of Matthew and was well received.

"Facing the Task of the Next Twenty-five Years" was discussed by General Secretary, Dr. S. G. Ziegler. Prayer, on the Power of Pentecost, and the creating of a proper spirit and morale were among the things stressed in this masterly address.

Dr. S. S. Hough, former General Secretary of the Board, then took the platform and accepted the challenge presented by Doctor Ziegler and pledged his whole-hearted support.

The presiding Bishop followed with timely remarks concerning our foreign work.

The closing address of the afternoon was brought by Bishop G. D. Batdorf, D.D. He handled his topic,"The Supremacy and Preeminence of Jesus" in a masterly fashion, and his address was a fitting climax to a most wonderful and inspiring board meeting.

The closing prayer and benediction was offered by Dr. J. R. King.

Bishop A. R. Clippinger, *President*
S. G. Ziegler, *General Secretary*
S. F. Daugherty, *Recording Secretary*

TREASURER'S REPORT

Receipts

January 1, 1929 to December 31, 1929

Current Work:		
Budget	$ 66,351.20	
General	2,264.53	
Africa	5,410.43	
China	2,731.36	
Japan	2,509.21	
Porto Rico	1,370.50	
Philippines	2,935.45	
Total		$ 83,572.68
Special Credits on Appropriations:		
Africa	$ 2,068.74	
China	397.00	
Porto Rico	121.00	
Philippines	1,054.64	
Total		$ 3,641.38
Building and Equipment:		
Special	$ 2,584.00	
General (from Bequests)	700.60	
Total		$ 3,284.60
From Women's Missionary Association:		
General	$ 20,265.01	
Africa	18,133.06	
China	11,566.06	
Japan	7,007.68	
Porto Rico	8,675.32	
Philippines	12,200.98	
General Building	376.00	
Special Building	18,962.06	
Porto Rico Relief	7.00	
Carrie Miles Professorship Fund	4,163.92	
Africa Appropriation Credit	60.00	
Total		$101,417.09
From Investments:		
Interest Received		$ 4,862.60
From Bequests		$ 1,786.56
Miscellaneous:		
Literature Sold	$ 604.58	
Miscellaneous	213.99	
Contract of Sale Payment	500.00	
Rufus Clark Estate	7,500.00	

Borrowed Money	20,000.00		
Annuities	2,200.00		
Porto Rico Permanent Fund	3,000.00		
Porto Rico Relief	229.80		
Total		$ 34,248.37	
Grand Total Receipts			$232,813.28

Disbursements

January 1, 1929 to December 31, 1929

Mission Work:			
Africa	$ 54,503.41		
China	27,714.12		
Japan	28,369.12		
Philippines	27,080.50		
Porto Rico	23,592.76		
Total		$161,259.91	
Building and Equipment:			
Africa	$ 3,445.62		
China	1,478.02		
Japan	18,965.76		
Porto Rico	4,016.92		
Philippines	3,992.18		
Total		$ 31,898.50	
Interest Paid:			
On Annuities	$ 1,556.17		
On Borrowed Money	825.00		
Total		$ 2,381.17	
Administrative and Promotional:			
Secretary's Salary	$ 3,525.00		
General Travel	827.98		
Field Workers' Salaries	1,600.00		
Field Travel:			
Total Paid $1,090.46			
Received 352.91			
Balance	737.55		
Clerical	2,499.50		
Printing and Supplies	441.35		
Postage	350.53		
Telephone and Telegrams	192.92		
Literature	706.87		
Rent	1,275.00		
Auditor	95.00		
Legal	50.00		
Miscellaneous	486.90		
Promotional:			
Total Paid $ 872.93			
Received 30.50			
Balance	842.43		
Total		$ 13,631.03	

Deputation:			
Africa		$ 883.99	
Interdenominational:			
Santo Domingo	$ 3,000.00		
Foreign Missions Conference	422.00		
Missionary Education Movement	50.00		
Havana Conference	500.00		
Total		$ 3,972.00	
Miscellaneous:			
Franklin Loan Deposit—P. F.	$ 3,500.00		
American Loan Deposit	469.05		
Franklin Loan Deposit—Annuity	2,200.00		
Rufus Clark Estate	35.00		
Borrowed Money	20,000.00		
Porto Rico Relief	236.80		
Total		$ 26,440.85	
Total Disbursements			$240,467.45

Recapitulation

Cash Balance January 1, 1929	$ 21,783.37	
Total Receipts	232,813.28	
Total Receipts and Balance		$254,596.65
Total Disbursements		240,467.45
Cash Balance, December 31, 1919		$ 14,129.20

Appropriations

January 1, 1929 to December 31, 1929

Africa:			
Paid on Appropriation		$ 54,503.41	
Appropriation for 1929	$ 47,000.00		
Special Credits	2,728.74		
Special Appropriation	600.00		
Credit Balance January 1, 1929	4,250.91		
Total Credits		$ 54,579.65	
Balance January 1, 1930			$ 76.24
China:			
Paid on Appropriation	$ 27,714.12		
Overdraft January 1, 1929	1,974.75		
Total paid and overdraft		$ 29,688.87	
Appropriation for 1929	$ 29,000.00		
Special Credits	397.00		
Total Credits		$ 29,397.00	
Overdraft January 1, 1930			$ 291.87

Japan:			
Paid on Appropriation		$ 28,369.12	
Appropriation for 1929	$ 27,500.00		
Credit Balance January 1, 1929	301.67		
Total Credits		$ 27,801.67	
Overdraft January 1, 1930			$ 567.45
Philippine Islands:			
Paid on Appropriation	$ 27,080.50		
Overdraft January 1, 1929	3,041.84		
Total paid and overdraft		$ 30,122.34	
Appropriation for 1929	$ 26,100.00		
Special Appropriations	3,600.00		
Special Credits	1,054.64		
Total Credits		$ 30,754.64	
Balance January 1, 1930			$ 632.30
Porto Rico:			
Paid on Appropriation		$ 23,592.76	
Appropriation for 1929	$ 23,400.00		
Special Credits	121.00		
Credit Balance January 1, 1929	518.70		
Total Credits		$ 24,039.70	
Balance January 1, 1930			$ 446.94

Assets

Permanent Fund Assets:		
U. B. Publishing House Bonds	$ 2,000.00	
U. B. Publishing House Notes	7,500.00	
Otterbein Home Note	12,000.00	
Mortgage Loans, Personal and Church	23,000.00	
Franklin Building & Loan Deposit	5,275.00	
Cash Awaiting Investment	500.00	
Total		$ 50,275.00
Albert Academy Fund Assets:		
U. B. Publishing House Note	$ 6,000.00	
Total		$ 6,000.00
Annuity Fund Assets:		
U. B. Publishing House Note	$ 9,000.00	
China Property	4,000.00	
Japan Property	4,250.00	
Franklin Building & Loan Deposit	9,424.80	
Stock, Lewis & Son	600.00	
Mortgage Loan	500.00	
Total		$ 27,774.80
Porto Rico Permanent Fund Assets:		
Franklin Building & Loan Deposit	$ 3,000.00	
Total		$ 3,000.00

Two Friends Special Deposit:			
Loaned to General Building Fund	$ 14.13		
Cash	2,434.21		
Total		$ 2,448.34	
Japan Relief Fund:			
Loaned to General Building Fund	$ 6,388.39		
Total		$ 6,388.39	
Special Building and Equipment Fund Assets:			
American Loan & Savings	$ 8,171.30		
Otterbein Home Note	15,000.00		
Equity in Rufus Clark Estate	36,597.29		
Due from General Building Fund	7,765.56		
Total		$ 67,534.15	
Carrie Miles Professorship Fund Assets:			
Cash	$ 2,073.12		
Total		$ 2,073.12	
General Fund Assets:			
Africa Property	$128,972.67		
China Property	154,192.91		
Japan Property	91,442.76		
Philippine Property	92,040.10		
Porto Rico Property	74,074.24		
Total		$540,722.68	
Office Furniture and Fixtures		503.81	
China Appropriation Overdraft	$ 291.87		
Japan Appropriation Overdraft	567.45		
Total		$ 859.32	
Cash		9,121.87	
Total			$551,207.68
Total Assets			$716,701.48

Funds and Liabilities

Permanent Fund		$ 50,275.00
Albert Academy Fund		6,000.00
Annuity Fund		27,774.80
Porto Rico Permanent Fund		3,000.00
Two Friends Special Deposit		2,448.34
Japan Relief Fund		6,388.39
Special Building & Equipment Fund		67,534.15
Carrie Miles Professorship Fund		2,073.12
General Fund Liabilities:		
Notes Payable, Borrowed Money	$ 10,000.00	
Africa Appropriation Balance	76.24	

Philippine Appropriation Balance	632.30		
Porto Rico Balance	446.94		
Total		$ 11,155.48	
Capital Assets over Liabilities and Funds		540,052.20	
Total Funds, Liabilities, and Capital			$716,701.48

Respectfully submitted,

E. E. Ullrich, *Treasurer.*

REPORT OF AUDITORS

We have verified the income from the investments of the various funds, also the disbursements that are chargeable to the appropriations for the different fields, as well as the expenses of operating the Society.

We hereby certify that, subject to the value on foreign properties, in our opinion, the attached Balance Sheet reflects the true financial condition of the Foreign Missionary Society at December 31, 1929, and the accompanying Statement of Income and Expense for the year is correct.

Battelle & Battelle
Certified Public Accountants

STATISTICS OF UNITED BRETHREN FOREIGN MISSIONS

FOR THE YEAR ENDING DECEMBER 31, 1929

	West Africa	China	Japan	Porto Rico	Philippine Islands	Totals
Established	1855	1889	1895	1899	1901	
Missionaries						
Ordained men	10	2	2	2	5	21
Unordained men	1	1	0	0	0	2
Single women	9	5	0	2	4	20
Wives	10	3	2	2	5	22
Doctors	1	3	0	0	0	4
Total missionaries	30	11	4	6	14	65
Native Workers						
Ordained	15	1	10	9	17	52
Unordained	11	8	9	8	13	49
Itinerants	25	1	18	13	1	58
Other workers	100	8	21	2	43	174
Total workers	126	18	40	19	73	278
In training for ministry	52	2	10	1	7	72
In training for other work	70	4	1	3	10	88
Organized churches	34	7	20	21	45	127
Other preaching places	1,702	4	3	20	63	1,792
Communicant members	2,163	1,018	2,033	1,715	5,488	12,417
Added on confession of faith	244	67	172	130	522	1,135
Net increase	207	203	169	117	378	1,074
Self-supporting churches	0	0	4	1	12	17
Sunday schools	41	5	31	31	45	153
Sunday school teachers and officers	138	22	161	141	355	817
Sunday school pupils	2,227	385	2,383	2,725	3,390	11,110
Total enrollment	2,365	407	2,544	2,866	3,745	11,927
Senior Christian Endeavor	8	2	19	15	24	68
Members, Senior Christian Endeavor	445	77	389	547	762	2,220
Junior Christian Endeavor	27	0	4	4	37	72
Members, Junior Christian Endeavor	929	0	58	177	1,167	2,331
Day and Boarding schools	48	7	10	1	32	98
Pupils in Day and Boarding schools	2,379	565	449	22	833	4,248
Union schools	0	3	1	1	2	7
Dispensaries and hospitals	5	4	0	0	2	11
Number of treatments	25,407	48,384	0	0	9,326	83,117
Pages of literature printed	170,800	129,600	0	0	6,000,000	6,300,400
Church houses	32	7	12	22	32	105
Value church houses	$47,852	$4,850	$180,400	$84,850	$117,488	$435,440
Missionary residences	9	7	4	3	4	27
Value missionary residences	$38,200	$98,500	$65,075	$13,200	$25,500	$240,475
Parsonages for native pastors	41	0	7	8	1	57
Value of parsonages	$9,250	0	$9,750	$11,100	$200	$30,300
Value of schools and other property	$119,411	$97,488	$3,500	$7,180	$76,700	$304,279
Total property value	$214,713	$200,838	$258,725	$116,330	$219,888	$1,010,494
Amount contributed on field not including medical and educational fees	$7,090	$1,920	$11,653	$6,289	$13,171	$40,123
Amount contributed on field including medical and educational fees	$17,459	$10,020	$16,753	$6,289	$27,502	$78,023

MISSION INSTITUTIONS

Africa

Freetown: Albert Academy. Founded 1904 by the Women's Missionary Association and the Foreign Missionary Society. Named in honor of Ira E. Albert who died on the field in service. Grade, elementary, and high school; manual training, cabinet making, and printing. Buildings: concrete, including administration, dormitory and work shop. Enrollment, 83.

Albert Academy Press. The Press is conducted in connection with the manual training and job department of the Academy and issues monthly "The Sierra Leone Outlook."

Moyamba: The Lillian R. Harford School for Girls. Founded 1906 by the Women's Missionary Association, and renamed in 1922, "The Lillian R. Harford School for Girls" in honor of Mrs. Harford's long and faithful service to the Church. A new concrete building 210 feet long and 50 feet wide was dedicated in 1926. It has accommodations for two missionaries, the native teachers, and 100 girls. Enrollment, 135.

Shenge: Rufus Clark and Wife Training School, founded 1887, by bequest from Mr. and Mrs. Clark, of Denver, Colorado. Elementary grades. Staff consists entirely of African teachers. This school prepares students for Albert Academy. Similar central training schools are conducted at Rotifunk, Taiama, and Jiama.

Rotifunk: Hatfield-Archer Dispensary. Founded 1906 by Women's Missionary Association, in honor of our martyred missionary doctors, Marietta Hatfield and Mary C. Archer, who fell in the massacre of 1898. It contains five rooms—dispensing room, consulting room, two wards, and a rest room. A similar dispensary is conducted at Taiama.

Jiama: Michener Hospital. Founded 1920 by the Foreign Missionary Society. The hospital is named in honor of Mr. William Michener whose generous gift made the building possible.

China

Siu Lam: Miller Seminary. Founded 1900 by the Women's Missionary Association. By action of the Women's Board in 1909 it was named The Elizabeth Kumler Miller Seminary for Girls in honor of Mrs. L. K. Miller's long and intimate connection with the Association. The school was moved in 1913 from Canton to Siu Lam. There are two large buildings, a two-story administration building, eighty by fifty, and a three-story dormitory 128 feet by 50 feet, of brick construction and tile roof. Grades, elementary and high school. Enrollment, 167.

Canton: Union Normal School. Founded 1915 by five cooperating Mission Boards. It has a three-year course to prepare girls for teaching.

Canton: Union Middle School. Founded by three cooperating Mission Boards. Staff consists of representatives of various cooperating societies and Chinese instructors.

Canton: Union Theological College. Founded 1913 by twelve missions and governed by directors from eight Missions. It is of university grade. The college

has fifteen acres of land and eight permanent buildings. The staff is provided by the various cooperating Boards.

Canton: The United Brethren Maternity Hospital and Coover Dispensary. Physician in charge, Dr. Regina M. Bigler. Assistants, one Chinese doctor, one Chinese nurse. Number of beds, 20. Coover Dispensary was built in 1920 by Mr. and Mrs. C. M. Coover, of Annville, Pennsylvania.

Canton: Canton Hospital. Founded by Peter Parker in 1835. In 1930 it became a part of Lingnan University and is operated as the medical branch of the school. Mission Boards in South China support the hospital and provide the staff.

Siu Lam: Ramsburg Hospital. Founded 1918 by the Foreign Missionary Society. The building is the gift of Mr. James M. Ramsburg and his sister, Lucretia, of Dallas Center, Iowa. Building is of brick with tile roof. Beds, 24.

Japan

Kyoto: Doshisha University. Founded 1875 by Joseph Hardy Neesima. Given Imperial University standing in 1920. The buildings number eighteen. The United Brethren Mission is actively cooperating with the theological department. Dr. B. F. Shively is head of the Department of Religious Education.

Philippine Islands

San Fernando: Young Women's Bible Training School. Founded 1910 by Miss Matilda Weber. In 1920 a new building of re-enforced concrete with tile roof was erected with funds provided by the Women's Missionary Association. Sixty girls can be accommodated in the dormitory part.

Manila: Union Theological Seminary. Founded 1904. Baptist, Congregational, Disciple, Methodist, Presbyterian, and United Brethren missions cooperating. Pre-theological and theological courses are offered. The institution is located on Taft Avenue and occupies a large new building constructed by the cooperating boards.

San Fernando: United Brethren Mission Hospital. Opened in 1920 in the remodeled building formerly occupied by the Bible Training School. In 1927 a large new building was constructed from funds provided by interested contributors at home. Number of beds, 40.

San Fernando: Evangel Press. In 1905 the mission began to issue a small weekly entitled, "The Good News." This led to the establishment of the press which is now located in a two-story frame building. A concrete annex was added in 1920. The paper has a wide circulation among the Ilocano people which includes those of the Methodist and Disciple Missions.

Porto Rico

Ponce: Union Press. The press was established in 1912 and is now supported and maintained by seven cooperating missions. "Puerto Rico Evangelico" is issued each week and serves the whole Protestant movement in the Island. A new fire-proof building was constructed in 1926. The press has a capital of $50,000.

Rio Piedras: Union Theological Seminary. Founded 1918 by the Missions composing the Evangelical Union of Porto Rico. The Seminary is conducted in a rented building but plans are on foot for a permanent location and new buildings.

OFFICERS OF THE HOME, FRONTIER, AND FOREIGN MISSIONARY SOCIETY, 1853—1905

AND OF

THE FOREIGN MISSIONARY SOCIETY, 1905—1930

GENERAL SECRETARIES

J. C. Bright, 1853—1858
D. K. Flickinger, 1858—1885
Z. Warner, 1885—1887
Wm. McKee, acting, 1887—1889
B. F. Booth, 1889—1893
W. M. Bell, 1893—1905
S. S. Hough, 1905—1919
A. T. Howard, acting, 1919—1921
S. G. Ziegler, 1921—

TREASURERS

John Kemp, Jr., 1853—1865
Wm. McKee, 1865—1873; 1885—1905
J. W. Hott, 1873—1877
J. K. Billheimer, 1877—1885
L. O. Miller, 1905—1925
E. E. Ullrich, 1925—

PRESIDENTS OF THE BOARD OF DIRECTORS

Bishop J. J. Glossbrenner, 1853—1873
Bishop D. Edwards, 1873—1877
Bishop J. J. Glossbrenner, 1877—1887
Bishop J. Weaver, 1887—1901
Bishop N. Castle, 1901—1909
Bishop J. S. Mills, 1909
Bishop W. M. Bell, 1910—1929
Bishop A. R. Clippinger, 1929—

LIST OF MISSIONARIES WHO SERVED THE CHURCH FROM 1855 TO 1930

SIERRA LEONE, WEST AFRICA

W. J. Shuey, 1855—1855
Daniel Kumler, 1855—1855
D. K. Flickinger, 1855—1862
W. B. Witt, 1856—1858
J. K. Billheimer, 1856—1864
Mrs. J. K. Billheimer, 1861—1864
C. O. Wilson, 1860—1861
O. Hadley, 1866—1869
Mrs. O. Hadley, 1866—1874
Joseph Gomer, 1870—1892
Mrs. Mary Gomer, 1870—1894
J. A. Evans, 1871—1899
Mrs. J. A. Evans, 1875—1899
Peter Warner, 1873—1875
Mrs. Peter Warner, 1873—1875
Joseph Wolf, 1874—1878
Miss L. Bowman, 1876—1877
Emily Beeken, 1876—1878
Mrs. Mary Mair, 1879—1897
R. N. West, 1882—1894
Mrs. R. N. West, 1882—1894
J. M. Lesher, 1883—1887
Mrs. J. M. Lesher, 1883—1885
W. S. Sage, 1887—1890
Mrs. W. S. Sage, 1887—1890
Ellen Groenendyke, 1889—1902
Frances Williams, 1889—1892
Jacob Miller, 1890—1892
Mrs. Jacob Miller, 1890—1892
M. Hatfield, 1891—1898
Elma Bittle, 1891—1892
Ella Schenck, 1891—1898
Alice Harris, 1891—1892
I. N. Cain, 1892—1898
Mrs. I. N. Cain, 1892—1898
Lydia Thomas, 1892—1894
P. O. Bonebrake, 1892—1893
L. O. Burtner, 1892—1898
Mrs. L. O. Burtner, 1892—1898
A. T. Howard, 1894—1898
Mrs. A. T. Howard, 1894—1898
Florence Cronise, 1894—1898
Minnie Eaton, 1894—
Mary Archer, 1895—1898
F. Minshall, 1896—1898
Mrs. F. Minshall, 1896—1898
L. A. McGrew, 1896—1898
Mrs. L. A. McGrew, 1896—1898
Arthur Ward, 1897—1898
J. R. King, 1894—1912
Mrs. J. R. King, 1894—1912
I. E. Albert, 1899—1902
Mrs. I. E. Albert, 1899—1903
E. E. Todd, 1899—1904
Mrs. E. E. Todd, 1899—1919
E. A. King, 1899—1901

WEST AFRICA—*Continued*

Mrs. E. A. King, 1899—1901
S. J. Barakat, 1900—1901
Mrs. S. J. Barakat, 1900—1901
Zenora Griggs, 1900—1919
W. S. Richards, 1901—1902
Mrs. W. S. Richards, 1901—1902
Mary E. Murrell, 1902—1906
Rilla Akin, 1902—1908
(Mrs. H. D. Southard)
H. D. Southard, 1906—1908
C. W. Snyder, 1903—1906
Mrs. C. W. Snyder, 1903—1905
C. Judy, 1903—1906
Mrs. C. Judy, 1903—1905
W. E. Riebel, 1903—1905
Mrs. W. E. Riebel, 1903—1905
R. P. Dougherty, 1904—1913
Mrs. R. P. Dougherty, 1911—1913
Angie E. Akin, 1904—
E. M. Hursh, 1905—1921
Mrs. E. M. Hursh, 1907—1921
H. T. Miller, 1906—1913
Mrs. H. T. Miller, 1906—1913
Mary E. Stauffer, 1906—1912
E. Kingman, 1907—1918
Alice Dougherty, 1907—
(Mrs. J. F. Musselman)
J. F. Musselman, 1908—
Ella Shanklin, 1908—1912
J. Hal Smith, 1909—1915
Mrs. J. Hal Smith, 1909—1914
F. A. Risley, 1909—1924
Mrs. F. A. Risley, 1913—1921
W. N. Wimmer, 1910—1928
Mrs. W. N. Wimmer, 1910—1928
Etta Odle, 1910—1925
Morris Goodrich, 1912—1914
D. E. Weidler, 1912—1921
Mrs. D. E. Weidler, 1915—1921
Fanny Shunk, 1911—1925
(Mrs. G. M. Richter)
G. M. Richter, 1912—1925
Sarah E. Landis, 1912—1914
Mae Hoerner, 1913—1920
Lulu Clippinger, 1914—1919
Nora Vesper, 1915—
D. M. Evans, 1915—1924
Mrs. D. M. Evans, 1915—1921
Jessie Hoerner, 1915—1928
E. W. Emery, 1915—1918
Mrs. E. W. Emery, 1915—1918
Emma Ney, 1916—1922
H. H. Thomas, 1916—
Mrs. H. H. Thomas, 1920—
Naomi Wilson, 1918—
Edith Fridy, 1920—1925
Harry Crim, 1920—1922
W. N. Martin, 1920—1926
Mrs. W. N. Martin, 1920—1926
Grace Renn, 1920—1923
G. T. Rosselot, 1920—
Mrs. G. T. Rosselot—1928
R. L. Embree, 1918—1923
Mrs. R. L. Embree, 1920—1923
Maud Hoyle, 1921—
L. B. Mignerey, 1921—1924
Mrs. L. B. Mignerey, 1921—1924
Estelle High, 1922—
Lela Gipson, 1922—
(Mrs. Lloyd Bowman)
Lloyd Bowman, 1929—
A. S. Nichols, 1923—1925
Mrs. A. S. Nichols, 1923—1925
Susan Bachman, 1923—1929
Walter Schutz, 1923—
Mrs. Walter Schutz, 1923—
C. W. Leader, 1925—
Mrs. C. W. Leader, 1925—
Elizabeth Brenneman—1926—
Earle Tozer, 1926—
Mrs. Earle Tozer, 1926—
E. I. Conner, 1927—
Mrs. E. I Conner, 1927—
Erna Rife, 1928—
Mary McKenzie, 1929—
Lester Leach, 1929—
Mrs. Lester Leach, 1929—
Robert Parsons, 1929—
Mrs. Robert Parsons, 1929—
Mabel Beckley, 1930—

CHINA

Austia Patterson, 1889—1904
(Mrs. H. K. Shumaker)
H. K. Shumaker, 1897—1904
Lillian Shaffner, 1889—1890
S. Lovinia Halverson, 1891—1897
Regina Bigler, 1892—
E. E. Fix, 1893—1895
Mrs. E. E. Fix, 1893—1895
E. B. Ward, 1897—1920
Mrs. E. B. Ward, 1897—1920
Ruth Thompson, 1898—1900
O. S. Townsend, 1902—1902
C. E. Spore, 1902—1914
Mrs. C. E. Spore, 1902—1913
E. I. Doty, 1903—1908
Mrs. E. I. Doty, 1903—1908
B. F. Bean, 1905—1912
Mrs. B. F. Bean, 1905—1912
Belle Myers, 1905—1921
Frank Oldt, 1905—
Mrs. Frank Oldt, 1905—
Mabel Drury, 1910—1914
C. W. Shoop, 1912—
Mrs. C. W. Shoop, 1912—
F. W. Davis, 1912—1918
Mrs. F. W. Davis, 1912—1918

CHINA—*Continued*

May Dick, 1914—1928
Hortense Potts, 1914—1926
C. A. Funk, 1916—1921
Mrs. C. A. Funk, 1916—1921
Stanley Kintigh, 1916—1926
Mrs. Stanley Kintigh, 1916—1926
Pearl Bertch, 1919—1922
A. D. Cook, 1919—1927
Mrs. A. D. Cook, 1919—1927
J. S. Innerst, 1919—1927
Mrs. J. S. Innerst, 1919—1927
C. E. Burris, 1920—1925
Mrs. C. E. Burris, 1920—1925
Esther Schell, 1921—
Eunice Mitchell, 1922—
A. Clair Siddall, 1923—
Mrs. A. Clair Siddall, 1923—
Gladys Ward, 1926—
Myrtle Lefever, 1926—

JAPAN

A. T. Howard, 1898—1913
Mrs. A. T. Howard, 1898—1912
J. Edgar Knipp, 1900—
Mrs. J. Edgar Knipp, 1900—
Joseph Cosand, 1901—1920
Mrs. Joseph Cosand, 1901—1915
Monroe Crecelius, 1906—1907
B. F. Shively, 1907—
Mrs. B. F. Shively, 1907—
Ellen Moore, 1912—1918
Warren Hayes, 1916—1924
Mrs. Warren Hayes, 1916—1924
Floyd Roberts, 1921—1923
A. H. Sholty, 1922—1927
Mrs. A. H. Sholty, 1922—1927

PHILIPPINE ISLANDS

E. S. Eby, 1901—1904
S. B. Kurtz, 1901—1918
Mrs. S. B. Kurtz, 1906—1918
L. O. Burtner, 1901—1904
Mrs. L. O. Burtner, 1901—1904
H. W. Widdoes, 1903—
Mrs. H. W. Widdoes, 1903—
M. W. Mumma, 1904—1914
Mrs. M. W. Mumma, 1904—1914
E. J. Pace, 1905—1915
Mrs. E. J. Pace, 1905—1915
B. M. Platt, 1906—1907
Mrs. B. M. Platt, 1906—1907
A. B. DeRoos, 1906—1907
Mrs. A. B. DeRoos, 1906—1907
Matilda C. Weber, 1910—1920
May Cooley, 1914—
(Mrs. C. C. Witmer)
C. C. Witmer, 1915—
Agnes Drury, 1918—1919
A. D. Cook, 1918—1919
Mrs. A. D. Cook, 1918—1919
Myrtle Metzger, 1919—
Wayne S. Edwards, 1919—1922
E. I. Doty, 1919—1920
Mrs. E. I. Doty, 1919—1920
C. E. Rettew, 1920—1925
Mrs. C. E. Rettew, 1920—1925
Clara Mann, 1920—1922
Harriet Raymond, 1920—
A. D. Smith, 1921—1922
Mrs. A. D. Smith, 1921—1922
Lottie Spessard, 1924—
W. N. Roberts, 1925—
Mrs. W. N. Roberts, 1925—
Alva Knoll, 1927—
Mrs. Alva Knoll, 1927—
Carrie Miles, 1928—
Carl B. Eschbach, 1929—
Mrs. Carl B. Eschbach, 1929—

PORTO RICO

N. H. Huffman, 1899—1912
Mrs. N. H. Huffman, 1899—1912
E. L. Ortt, 1900—1901
Mrs. E. L. Ortt, 1900—1901
N. E. Clymer, 1900—1902
Mrs. N. E. Clymer, 1900—1902
P. W. Drury, 1901—
Mrs. P. W. Drury, 1901—
Elizabeth Reed, 1907—
I. E. Caldwell, 1907—1930
Mrs. I. E. Caldwell, 1907—1930
C. I. Mohler, 1908—1925
Mrs. C. I. Mohler, 1908—1925
Dortha Okrueg, 1926—

"In the Name of God, Amen."

Thus many a testator began his last will and testament which disposed of his property and earthly possessions.

It is well to acknowledge God by such an introduction. But what about your bequests? Will His cause share in the disposition you make of your property?

The Foreign Missionary Society is the agent through which the United Brethren Church carries on evangelistic, educational, and medical mission work in non-Christian lands. Legacies provide an important source of income and help perpetuate the work in years to come.

Forms of Bequests

BEQUEST—(Personal Estate). I give and bequeath to "The Foreign Missionary Society of the United Brethren in Christ," a corporation under the laws of the State of Ohio, and located at Dayton, Montgomery County, Ohio, the sum of ..... dollars, to be applied according to the Constitution of said Society, and the receipt of the Treasurer shall be a sufficient discharge to my executors for the same.

DEVISE—(Real Estate). I give and devise to "The Foreign Missionary Society of the United Brethren in Christ," a corporation under the laws of the State of Ohio, and located at Dayton, Montgomery County, Ohio, the following land and premises, that is to say: (here give description of property definitely and clearly), to have and to hold or dispose of the same with the appurtenances to the said Society, its successors, and assigns forever.

YOUR OWN EXECUTOR

You can, if you wish, be your own executor by making your gift to the Foreign Missionary Society now in the form of an Annuity Bond. This plan assures you of an income as long as you live, yet makes it possible for you to distribute a part of your estate while you live.

ANNUITY BONDS

Render a real missionary service.

Assure a future free from financial worry.

Incur no inheritance taxes, court costs or legal fees.

Help spread the Gospel in non-Christian lands.

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1410 U. B. Bldg., Dayton, Ohio